Ex libr: Johis Maunsell

An abridgemente of the Notable worke of Poldore Virgile.

Conteining the deuisers and fyrste fyneders oute aswell of Antyquities, Artes, Ministeries, Feactes and ciuill ordinaunces, as of the Rites, and Ceremonies, commonlye vsed in the churche: and the original beginning of the same.

Compendiouslye gathered and newlye perused by *Thomas Langley*.

Johis Fustè, fec.

c2
La
Pe

To the ryght worshypfull sir Antonye Denny knight, his daily oratour Thomas Langley, wisheth prosperity and long continuance of worship.



Lactantius wryteth ỹ certain Philosophers of the Epycures secte dyd sore bewayle the estate of man, as weke and farre vnder the degree of beastes, because they were by nature fensed as well from all dyspleasures and greses of vnseasonable ayre, as armed against the assaultes and inuasions of theyr ennemies, and only manne destitute and voide of al suche and other like succours & purueighaunces: For bothe beastes & bir-

des haue euery one according to their kynde, skinnes, hides, or fethers, to sustein the sharpenes of the cold, and to bere of the stormi raines and tempestes, & allo weapõs as hornes, tuskes, and other like munimentes to resiste theyr foes, or at the least they haue agility and swiftnesse, to escape and preserue them selfes frõ danger. Cõtrariwise, mankinde is of his nature so delicate and tẽder that he can abyde no heate, no colde, no raynes, nor tempestuous wether, so feble also he is that hys membres be not able to helpe his owne weakenesse, muche lesse to vnderstãd or auoid the power of his enemies. But if these grosse and carnal Philosophiers hadde withdrawn their heartes frõ bewyng the behauour of the body, and

and applyed theyr mynde to the contemplacion of the worthines of the soule, they should haue wel perceiued their owne errour, the base and vile cõdition of beastes, the high dignity of the soule, and the excellent noblenes of mã. For albeit this fraile and yearthlye body of oures is not so strong as the bruticke carkases of beastes be, yet by reason of their grosnes they be vnfit to receiue the spirituall soule of man, or to be meete instrumentes of the same, where as the imperfection of mannes bodye is habled by the inuentiue and pollitike reason of the soule whiche deuyseth all necessaries for the vse of the said body by all endeuoure and industrye. And that manne, whiche can shifte for him self, decline frõ thinges hurtfull,

full foresee also thynges to come, is iudged & reputed worthye the title and name of a manne, so he likewise farre excelleth all kindes of liuinge creatures, whyche although they be better armed with the giftes of nature, yet for defaute of reason to gouerne the same, they be far inferiors to the noblenes of manne, whiche knoweth through the dotes & qualities of the soule to deuise all necessaryes fit for his affaires and businesse.

Wherefore me thyncke them worthy of highe commendacion that haue bent thē selues wholye to adorne and garnyshe thys life mortall with their inuencions, & to accomplish the feble indigence of our condicion, by the diligence of theyr prouision: as they that haue

haue excogitated and imagyned anye arte whereby the commen wealth of the worlde is preserued or any other handy craftes or ministeries to the maintenance, aid, and comfort of the body. How be it they be worthye to haue greatest laud and prayse, that by their deuises haue found out the sciences liberal, wherwith the deuine & imperiall part called the soul of manne is bewtified: yet may we not therefore forget writers of meaner thinges, but be of duetye bound to make some worthy memoriall of their benefites, declaryng our kindnes toward thē: to the intent other might be incouraged to enterprise the atcheuing of like endeuoures to the greate aid and preferment of the whole common wealth, considryng that

their suche deuises shall be regestered to their perpetuall fame & renoune. And seing that the Artes and craftes, wyth other lyke feates, whose inuencions be contayned in thys booke, are in this realme of Englande occupyed & put in daily exercise to the profyt of many & ease of all menne, it were in myne opinyon both a poynte of detestable vnkindnes, and a parte of extreme inhumanitye to defraude theim of theyr prayse and perpetuall memorye, that were authors of so great benefites to the vniuersall worlde. For as a beneficiall gifte conferred to a man that hath nede ther of, is of the owne propre nature commendable, so if the receiuer of that so liberall benignitye, shewe hym self in mynde inwardly ob-

liuious

liuious and forgetfull, or in deedes outwardlye vnthanckfull, it is naturally hated, and as an vnnaturall vice abhorred.

In consideration wherof I was moued to take in hande to compile oute so well as my learnyng would serue me, in a briefe some suche thinges, as Polidore Vergile hathe copiously gathered together by much reading, & lõg study, & hath written with great learnyng, concernyng the inuentours of thinges, to thentent the authors of suche necessary artes might not be forgottẽ, & Polidor for his great paine and trauayle in collectynge and celebratynge the said artes and sciẽces myght receyue thankes accordynge to hys desertes. And although the booke translated might haue

bene

bene for the diuersitye of matter profitable: and for the authoures high learning laudable, & finally to a good translatoure commendable, yet in so muche, as for the greatnes, it shoulde haue bene to the berers greuous, & for length to the reders tedious, I thought it best to omit some parte, not because any thynge was superfluous, or otherwise written then wel. But for as muche as manye things might be taken diuersly, and otherwyse then they were ment. Therefore I haue not admitted any thing into this abridgement, wherby the reader may bee iustlye offended, nor haue on the other syde omitted any suche sentence, that either tourned the title, or that might in any parte please or profit the readers. And

as

as Polidoze in his boke wrytten in Latin doth pretende to repleniche and enrich latin men wyth delectatyon and knowledge of thinges delectable and worthye knowledge, not minding to derogate either any laudable ceremonies, or to define vpon any matter, now or then being in controuersy: euen so I much desyrous, according to the little talent that God hath geuen me, to do al men good, haue translated the sayde booke of Polidoze into oure Englyche toungue, to the ende, that also artificers & other persones not expert in latin, might gather knowledge and take pleasure by the reading therof.

All thoughe this boke be but symple and vnfytte to be presented to your good masterchip, yet it

it semed of verye right due to be offered to you because you haue bene alwayes, as the most parte of men reporte, and many by experience can testifie, not onely enflamed with desire of knowledge of antiquities, but also a fauorable supporter of al good lernyng and a verye Mecenas of all towarde wittes. Wherfore I dedicate this boke to your Maistership for the conformitie of the argument beyng to your foresaide desire correspondent: In so muche as it conteyneth the originall of all ciuill artes and handycraftes and also the inuentoures of all such Ceremonies as bee vsed in the Churche. And here plainlye maye be perceiued what the scripture of GOD commaundeth.

what

what thynges mennes politcye haue diuised for the setting forth of good order, and what hathe crepte into the congregation to the peruertynge of our faith and seducyng simple people wyth superstycyon: as theese manyfolde swarmes of popish religiõs, that here amõg vs wer not long ago vsed, with other papisticall baggage. And I tooke it to bee my bonde duetye to bestow the first frutes of my labours (albeit they be verye slender and rude) after suche sort, that they might be not onelye a continual monument of the speciall loue and mynde that you haue to further the knowledge of the truthe and abolyshe ignorraunce, hipocrisye, and all other like pointed holines: but also so

so to bee a testimonye of my honest and louyng herte toward al fauourers of good learning, and most specially toward your Maystership, whose worthy fame men of pure liuyng and highe knowledge do so extoll, bothe for your alacritie and redinesse in preferring the blessed woorde of God, and the sincere setters furthe of the same, that you nede nothyng the testimonie of my commendation. Notwithstandyng when opportunitye shall bee geuen me, I shall not appere slacke in this behalfe, desiryng you in the meane tyme to take this litle boke into your tuicion, so doynge you shall bolden and encorage me hereafter to employe more earnest laboure in doyng some thinge that may redounde to your perpetu-

al

al memorye and renoune: Pray-
yng in the meane tyme for the
long continuaunce of your
Maistership in healthe
felicity and increase
of knowledge in
our Lord.
To whome be only ho-
nour for euer.
Amen.
(.*.)



The first Chapiter.

The originall of the heathen goddes.

WHat tyme the spirites of the ayre (whom the Scripture calleth, rulers of this worlde) began to geue answers of Prophecy, out of Images, made to resemble mortal mē, and by their wicked subteltie, dyd pretende them selfes some time, to be of the nōber of good spirites, sometime goddes celestiall, and somtime the soules of valiaūt lordes: thei brought mē into suche error & perplexitee, that in shorte space thei did altogether alienate mēnes hartes, from the religion and reuerence of the very God. And forsomuche as their spirituall nature is subtile, they vsurped the name of good angels. For after the opinion of antiquitie, not onely to euery man, but also to euery synguler place and familie, wer allotted two angels: wherof thone went about to enda mage vs: the other with al endeuor, studied to profite vs. These inuaded par- Ephe. vi.

 ticularly

ticularly euery house, cõueighed themselfes into mennes bodies, and closly in their entrailes, imbecilled their health procured diseases, illuded their hartes with phantastical visiõs and dreames: and by suche myschief inforced men to repaire to them for help, & inquire their Oracles and answeres, whiche of purpose had doubtefull vnderstandynges: lest their ignorãce should be perceiued.

Oracles dowbtfull

What mẽ wer defied

By these deceipfull meanes, thei were so defyed, that sondery people after diuerse sortes chose thẽ goddes, and with great reuerence worshipped them. For suche men, as euery naciõ had attained any speciall commodity by, to the furtheraũce or garnishing of their liuinge or builders of citees, or ladies excellent in Chastitie, or men puissant in armes wer honored for goddes, as the Egipcians had Isis: the Assirians Neptune, the Latines Faunus: the Romaynes, Mutrene, Atheus Pallas, the Delphians Apollo, the Crecians Iupiter, the Assirians Belus, and many countryes had diuerse other goddes, & some which is shame to speake, worshypped brute beastes,

Isis.
Neptunus.
Faunus.
Pallas.
Apollo.
Iupiter.
Belus.

beastes, and toke thē for goddes, by reason wherof, the Grecians had the opinion, that the goddes had theyr begynning of men. And thus whē men withdrew their phātasies from imagery, to the spyrites inuisible, thei perswaded thē selfes that ther wer many goddes, and of no smaller nomber then mortal mē.

Of this varietie of opinions the philosophiers, which layyng away all priuate and publique affaires, employed all their study in tracing out the trueth toke occasiō to dispute of the nature of goddes diuersly. As Thales Milesius which fyrste serched suche matters, said that God was an vnderstandinge, that made and fashioned all thynges of the water, as matter præiacēt. Pithagoras called him a liuely minde, that pearsed and passed through all thinges, of whō all liuing creatures receiued their life: and Cleanthes defined God to bee the aire, Anaragoras estemed him to be an infinite minde, which did moue it self, Chrisippus thought he was a natural power, indued with godly reasō. Some were of the opinion that there was no

Opinions of the Philosophiers

Thales.

Cleanthes

Anaragoras.

Chrisippus.

Diagoras. goddes. As Diagoras and Theodorus affirmed plain that ther was no god at al. Protagoras reported that he knewe no certaintie of the goddes, wherefore the Athenies banished him out of their empyre. Epicurus graunted there was a god, but suche one as was neither liberal, bountefull, nor that had any regarde of thinges: that is to saye, God is no God, but a cruel and vnkynde monster. Anaximander supposed the goddes to be borne & not to dye till after many ages. The Egipcians because of the auncietie of their linage, fain the goddes to haue begon emong theim, and that thei wer but two & euerlasting: the Sunne who thei called Osiris, and the Moone that was named Isis. Notwithstading Lactancius writeth, that Saturnus was the first father of ỹ goddes, which begat Jupiter, Juno, Neptune, Pluto and Glauca by his wyfe Ops. And for the benefytes that they shewed to their subiectes, they were deyed of them.

Protagoras.

Epicurus.

Anaximander.

The Egipcians.

Saturnus father of the goddes

But in suche verietie of opinions, it is a thing dificile to determyne the firste offspring of their goddes, bothe because

they

they be but vaine, & also sprong oute of mortal humanitie. And again to speke of God, as he is in his supernatural essence, is a thinge daungerous, because we can neither behold the resplendent brightnes of his maiestie with our corporall iyes, nor with any quickenes of wit, comprehēde his infinite might, as the Poete Simonides dyd declare very well: For when he was requyred of king Hiero, to shew him what thynge and of what sort God was, he desired to haue one day respite: whē he asked him the next daye, he prated to haue. ii. dayes: and so often as the king required of him an answere, he increased the nomber of the daies of deliberaciō: the king meruelyng that he doubled so many times the daies, inquired why he did so: For ỹ more (quod he) that I cōsyder the thing, and muse on it, the more obscure and intricate it semeth to me. The whiche thing if the Philosophiers, whiche like to blynde warriers, wandering in darknes had doen, thei would not haue deuised so many lies to offēd or displese their creator. For it is better to be igno

To speake of the nature of god is daungerous.

Simonites

raunt in the truth, then to teache erroz Therefoze to conclude (as Macrobie
One god. wzyteth) there is but one God, subiecte to no mutabilitie, of all naturall thynges one eternall, of all naturall thynges the cause pzincipall, whiche saieth by his Pzophet Esay, I am God, afoze me there was no other, neyther shalbee after me, wout beginning, onely euerlasting, of whom Virgil wzyteth thus.

Heauen and yerth, and the VVater large:
The bright circle of the heauenly spere:
The spirite all fostereth: and hath full charge
Passing through al, to guide it euery VVhere:

And Plato sayeth, there is but one god, and affirmeth that this wozld was created by him: and was called God,
What God is. because he geueth frely to men, al thinges good and pzofitable, & is of al goodnes in this wozlde, the cause pzincipall fountayne and spzynge.

¶ The.ii. Chapiter.

¶ *The principles of natural thinges.*

Albeit, it was conueniente to haue begon this pzesent treatyse of declaryng the pzinciples of natural creatures

creatures, and so consequently to haue expounded the originall of the goddes, forsomuche as they haue their begynning of the same thinges: yet the reuerēce that I haue to the true God, which was afore all other creatures, moueth me to begyn at hym, as the cause principall of the rest. Therefore as concerning the causes of thinges, I wil shew firste the myndes of the Philosophiers that be most probable, vntyll I come to the truthe selfe. Thales one of the. vii. wyse mē of Grece, holdeth opinio that water was matter of all thinges. Contrary wyse Heraclitus an Ephesian, and Hippasus suppose all to be procreated of fyre, Empedocles sayth the. iiii. elementes were the causes of thinges, as Lucrecius writeth.

Water is cause materiall.
Fyre.
Foure elementes.

Of VVater, yearth, ayre, and fiery glede:
All thinges naturall duely procede.

Anaximenes thinketh all thinges to haue their beginning of the ayre, Metrodorus affirmeth the vniuersal world to bee eternall, without beginnynge or ende. Epicurus one of Democritus dy-

Aire.

Atomos. sciples, putteth two causes, Atomos or Motes, and vacuitie or emptinesse, of these he saith, the foure elemētes come. These are the opinions of the Philosophiers, ỹ were mē without the knowledge of God: but (as Moses and Josephus recorde) the scripture concludeth that God made all thinges of nothinge in the beginning, as sainct John saieth al thing was made by him. And therefore (as Lactancius writeth) let no man be curious in searching, of what stuffe God made these greate and wonderful workes, for he fourmed them all of nothinge, by the power of his mightye worde. For as Dauid the Prophet singeth, he spake the worde and thei were made, he gaue cōmaundemēt, and they were created. Of the same opinion is Plato, in his boke called Timeus.

The world was made of naught.

Plato.

The. iii. Chapiter.

¶ The procreacion of man, the diuersitee of languages, and diuision of nacions.

The opinions of the birthe of man.

The moste famous writers of naturall histories (as Diodorus recorded) spake of. ii. sondery maners of birthe and firste stocke of mankynde.

kinde. For they which cõtende that the worlde was ungenerate, and withoute any daũger of corrupciõ, saye also that man hath been in a certain perpetuity, without beginninge. Of this opinion, were Pithagoras, Architas, Xenocrates, and Aristotle with other Peripatetekes, affirminge that all thinges in the eternall worlde, whiche haue been or shall hereafter come to passe, bee by generacion endeles, and without beginning, & haue onely a circuite and course of generations, wherin both the birth and natural resolucion of thinges may bee perceiued. Other that suppose this worlde had bothe an originall cause of being, and shal also sustein and ende by putrifaccio, holde opiniõ that man had a tyme of his generaciõ. For this cause the Egipcias report, that men wer first borne emong them, aswel by reason of the fruictfull rankenes of the soyle, and seasonablenes of the aire, as because of the River Nilus, whiche for the lustye fatnesse of the slime, doeth procreat diuerse kyndes of beastes, and hathe in it selfe naturally a certain power nutry-

The. ii. opinion.

The Egipcians opiniõ of mã.

tiue. For in the Countrey of Thebais Mice be ingendred of the mudde: wher foze men of those partyes merueyle muche, whē thei behold the foze partes of theim to the brest, walow and moue sensibly in the mire, and the hinder partes as yet nothinge fashioned, but all out of shape. Neuertheless, Psamma-ticus their king, desiring to knowe, in what countrey men were firste begotten, diuised this meane. He caused two younge infantes new borne, to be deliuered to his herdmen, to be brought vp emong his cattell, and commaunded that no man should speake any woorde to them, because he would know what worde they would speake fyrste. Then two yere after, when the herdmen opened the dooze, wher they wer norysshed thei stretched out their hādes, and cried Becos, whiche in the Phrigians language, sygnifyeth bread. Thus it was knowen that the Phrigians were the eldest linage and first borne. The Ethiopians, of this conjecture, thinke themselfes to bee the first, because no manne would come out of any other place into that

Mice engendred of the mudde

The story of Psamaticus.

Ethiopians opinio of man.

that regiõ, and they of that party be by a general consent called home breade, and (as Diodorus saieth) it is probable that those vnder the Meridional equator, should be the auncientest of al. For seyng the heate of the Sunne drieth vp the moysture of the yearth, and hath also of it selfe, a power to geue & preserue the lyfe of thinges, it is like ỹ the place whiche marcheth nerest to the Sunne, should bring furth the first liuing creatures. For that cause Anaximander taught, that men first sprong of water and yearth, warmed with liuely heate. Empedocles in a maner cõfirmeth the same, wher he writeth that euery particular mẽber was seuerally made and proporcioned of the yerth (as a mother) and so to haue been compacted and conglutinated by heate and moysture into the perfect figure and shape of a man. Democritus thynketh menne were fyrste made of water and Mudde, tempered together. Zeno iudgeth the cause of mankynde to haue proceaded of the newe worlde. And menne to bee onely begotten by the ayde and comforte

Aborigines.

Anaximander.

Democritus.

Zeno.

cõfort of the diuine fire, that is the prouidece of God. As for the Poetes, some
Poetes. fain how mã was made out of soft clay by Promotheus, some saye that they sprong of the hard stones that Deucalion and Pirrha caste, and thus muche is of the vaine opinions of Gentilitee.
God made man. But to speake the trueth (as scripture teacheth) the beginning of man was in Jury. For God whẽ he had finished the
Adam the first man. worlde, did create the firste man Adam, of the yerth of the fielde of Damasce, as some thinke. Thus Adam made by god marying his wife Eue, was aucthour, & beginner of the whole Posteritie and linage: but forasmuche as God formed but one man, and indued him with one kinde of speche onely, to vtter & declare the thinges that he conteyneth in hys mynde: men perchaunce wil meruayle, what the cause should be, that there bee at this day so many diuerse languages that accordinge to the varietie of coun-
Diuersitee of speches. tryes, there be sõdry speches. And therfore I thought it conuenient to shewe the occasiõ of the same. What time Nẽroth the sonne of Cham, that was sõne

to

to Noe, after the vniuerſal floude, wēt about to withdrawe men (whiche dread the daūger of drouning) from the feare of God, ſuppoſing al their hope to conſiſt in their awne might and power, perſwaded them to builde a towre of ſuche altitude, that the water ſhould not bee able to ouerflow it. Whileſt thei were thus earneſtly occupied about their enterpryſe, God deuyded their ſpeches in ſuche ſorte, that one of them coulde not perceiue another, by reaſon of the diſcord and diſagreyng of their lāguages And thus began the diuerſitie of tounges that we vſe and haue nowe. The ſame occaſion was, that the poſteritties of Noe were diſperſed and ſcattered abroade. For when one could not vnderſtād anothers lāguage, it came to paſſe that euery man departed into ſonderye prouinces and countries, and there named places, wherof thei had the gouernaunce, & alſo cityes, which they buylded, after their awne names, as Euſebius teſtifieth. The ſonnes of Noe wer Sem, Cham, and Japhet. The iſſue of Sem was Elam, wherof the Elamites came.

Religion.

Babilon.

Diuiſiō of nacions.

Sonnes of Noe.

Aucthors of the names of Countries

came. Assur, of whom the Assirtās were named, Arpharad was aucthour of the Arabians, and Lud of the Lidians: the childzen of Cham were Chus, that named the Ethiopiās, and Mesre the beginner of the Egipcians. Chanaan, of whom the Cananites had their name: the linage of Chus was Seba, wherof the Sebees came, and Euila aucthor of the Euelites. And semblably we muste beleue that of theim, came all other nacions and people of the world, whyche bee now in so greate nomber, that thei cannot easly be nombred and compted.

¶ The. iiii. Chapiter.

¶ *The beginning of Mariage, and sundery rightes of the same.*

GOd, after that he had fully accōplished, and perfectly polisshed the worlde, and the reste of hys creatures, were in theyr kynde consummate, then (as Moses teacheth) he made man laste of all, to bee Lorde and souereigne of the whole body of the world, as one to whome the other his woorke shoulde bee subiecte in obediente, because he was fashioned after his awne lyke-

likenes. And lest so worthy a creature should by deathe perysshe, or the world might want his gouernour and ruler, it liked him to make woman out of the body of man, and so with the bonde of Matrimony, combined them together, that they should not lyue after the maner of brute beastes: therfore hath God ioyned Adam and Eue in mariage in Paradyse, afore thei knew synne, that by the congression and compaignye of these two seres and kyndes, there issue might be enlarged and replenysshe the whole worlde. In this sorte was Matrimonie instituted, albeit antiquitye feigneth Cecrops kynge of the Athenians to haue ordeyned Matrimonye, for whiche cause, he was reported to haue had two faces. But all countryes dyd not enter lyke bonde of Matrimonye, neyther kept it after one fashion. For the Numidians, Egipcians, Indians, Hebrewes, Persians, Parthians Thracians, and almosse al the Barbarians, euery one accordinge to his substaunce maried wifes, some .x. some mo The Scithians, the Stoickes, & Athenieus

Instructiō of wedlocke.

Mariage began in Paradise.

Cecrops.

The maners of diuerse nacions in mariages.

niens, vsed their children and wifes in commō, and occupied with them abrod openly like beastes. The Messagites maried euery one a wyfe, but thei vsed theim commonly. Emong Arabiās it is the maner, that all kynsemen should haue but one wife, and he that came to medle with her, should set his staffe at the dore: for their custome was to beare a staffe, albeit she laye euery nighte by the eldest by this meanes thei were all brethren. An adulterer was there condempned to death, which was perceyued by this, if he wer of another family or kinred. Where chaunced on a tyme a straunge thinge, worthy to bee had in memory, there was a certain kinges daughter of excellēt beutie, which had xv. brethren, that loued her all intierly well, and vsed therefore one after another, to resort and company with her: she began by suche daily daliaunce, to be wery of their wanton company, and deuised this feacte, she prepared staues like her brothers staues, and by and by, as one was gone, she set a staffe at the dore like to his, and by that deceipt the other

Massagites.

Arabians.

Punyshement for adultrye.

ōther when thei came to the doze, sup
posing one to be within pzesed no fur-
ther: & it fortuned on a day when they
were all together in the courte, one of
them departed from the other and re-
paired to her house, & when he espyed
a staffe at the gate, thinkinge it to bee
some aduouterer, for he was assured
that he lefte his bzethzen in the court,
he ranne to his father and accused his
syster of aduoutry: but when thē mat-
ter was knowē, it was percetued that
he had falsely sclaundered her. The as
strians and the Babilontans boughte
their wiues in open market at a com-
men pzice, which custome among the
Saracens and Arabiens yet styll re-
mayneth. The Nazamones whē they
be first maried, vse to suffer their wy-
fes the first night to lie with al her ge
stes, in the wozship of Uenus, & from
thencefurth thei kepe thē selues chast,
and pure of liuyng. A certayne people
of the Cathagiens, whiche bozder on
Egipt, were wōt to offer such maides
as shold be maried to the king of that
regiō, to deflowre whō it pleased hym.

Dying of wyues.

Nazamo-nes.

The vse of Scotland.

In Scotland also the vsage was that the Lorde of the soyle should lye with the bryde afore her husband: but for so muche as it was vnsytting to bee frequēted among Christians, their king Malcolme the thirde of that name about the yere of our Lord. M.xciv. did abolish that beastly abhominaciō, and ordeined that euery maide shold geue the Lorde for the redemption of her maidenhead a croune of golde. Some people liued syngle, as certain nacions called Cristę & Elleni emong the Hebrues, which dyd abhorre the calamities & trouble in Mariage. Wedlocke was obserued sincerely and reuerently of the Romaynes tyll deuorcement began, whiche although it be an occasion that woure shold more earnestly kepe their chastitie, yet our religiō doth scarcely permit it. One Spurius Seruilius. Seruilius, the yere after the city was founded. CCCC.xvii. (Marcus Pomponius and Caius Papirius beynge Consulles) firste sued a deuorce from his wife, because she was barre: for whiche facte albeit he affyrmed openly

Malcolme kynge of the Scottes.

Syngle lyuers.

Deuorcement.

Spurius.

penly afore the censoures that he dyd it because to haue yssue, yet he was emong the common sorte euyl spoken of. This decre of diuorcing was taken out of ỹ lawes of Moses, which made the first constitutiõ of that matter, yet was there this differẽce, for by Moses it was onely lawful for the husbãd to forsake his wyfe, but the Romaynes decree gaue theim bothe lyke libertie.

Moses ordeined deuorcementes.

The rites of Mariage were diuers in Rome, the maner was that two chyldren shold leade the bride and another bare afore her a torche of white thorne in worship of Ceres, that lyke as she with fruites of the yearth doth norish men: so the new bryde lyke an housewyfe shoulde bryng vp her chyldren. Whiche maner is vsed in Englande, sauing that in steade of ỹ torche, there is borne here a cup of syluer or golde before. A garlande also of corne eares was sette on her heade: or elles shee bare it in her hãde, or if that were not when she came home wheate was scatered abroade ouer her heade in tokenyng of plenty and fruitfulnesse.

Rites of mariages.

Also afore she came to bed to her hus-
Fyre and water geuen in token of chastitie.
bande Fire and water were geuē her, which haue power to purify & cleanse: syngnifyng thereby that she should be chaste and honest of her body. There were besides these diuerse rites which Iompt. The maydes of Grece and Rome (as it may appeare by Homere and Catullus) vsed customablye too girde their prinity with a lase or swathel tyl the day of their marriage. The Bryde annoynted the postes of the doores with swynes grease, because she thought by that meanes to driue awaye all misfortune, whereof she had her name in Latin. Neither might she step ouer the threshold, but muste be borne ouer, to declare that shee loseth her Virginitie vnwillingly, with manye other superstitious ceremonyes whiche be to longe to rehearse.

Maydes of Rome & Grece.

Vxor ab vngendo.

¶ The.v. Chapiter.

The institution of religion and Who Worshypped goddes first With sacrifice.

Occasion of Idolatrye.

IT is no doubt but mē whiche at the first without any gouernour led an vplandish and a rude maner.

ner of lyfe, dyd highly auaunce in honour and prayses their firste kynges: and by the persuasion of the deuyl, eyther for their wonderful mālines and vertue, or to flatter the condicion of their dignitie, or for some special benefyte that they receiued by them, magnified thē as goddes. Wherby it came to passe that kinges, beingwelbeloued of their people, left a great desyre and feruētnes of them selues emong their subiectes and posterity: by reasō wher of men made Images of them, to take a cōfortable pleasure of the beholding of them: Afterward because to encourage men to vertue and cheualry, thei reuerenced them as goddes, for euery valiaunt courage would with more a lacrite enterprise daungerous aduentures for the commō weale when thei perceyued the noble actes of worthy and puissant men, to bee recompensed with honoure and laude of the immortall goddes. Thus temples beganne fyrste to be builded, and new seruice of the goddes, by the ordinaunce of Melissus, in the tyme of Iupiter, or not

Images of kinges.

Melissus.

long afore. Albeit that the trueth & very original may be absolutely knowē, let vs appoint the custome of idolatry to haue begon in the tyme of Belus king of the assirians, which reigned in the thre. M. C. lxxx. yere of the world, whome the Babilonians firste worshipped for a God, & set vp an Image of him and therefore they that thinke Idolatry hath endureth from the beginning of the worlde are deceyued. Herodotus saieth that the Egiptians firste builded aulters, temples, Images and made sacrifice to the goddes, and after taught them to straungers: Some suppose that Mercury shewed with what ceremonies goddes should be honoured, some say it was deuised by king Numapompilius.

Belus.

Diodorus thinketh that the Ethiopians did institute the ryes of sacrysicing to the goddes, which thing Homere in his Ilias witnesseth, wher he telleth howe Jupiter & the other goddes wēt into Ethiopia to the oblaciōs that were customably made ther, and also repared thyther to feele the fragrant

Ethiopians.

grant odours, that perfumed from the sacrifices. And the Ethiopians receyued for a reward of their holines, that they should neuer be conquered, but euer liue in liberty, without anye bondage. Lactantius affirmeth, that Melissus king of Crete dyd first sacrifice, and ordeined other solēne rites in the ceremonies of their goddes. In Italye Janus and his sonne Faunus appoin ted sacrifices to Saturne, & after them kyng Numa set vp a new religion. Janus.

Cadmus out of Phenice, & Orpheus out of Trace brought first into Greece the misteries, solemnities, dedicating of Images & himnes of their goddes. Cadmus. Orpheus.

Albeit Herodotus sayeth that Cecrops kynge of Athens fette all suche constitucions and ordinaunces oute of Egipt into Greece, and first inuocated Jupiter founded Images, set vp alters, and offered sacrifices, that were neuer sene before in Greece. But to god almighty, whom we Christiās honor and serue Cain and Abel fyrst offered, and Enos fyrste called vpon the name of God. Cecrops. Cayn. Abel. Enos.

¶ The.vi. Chapiter.

¶ Who founde the letters, and the nomber of them.

Letters.

LEtters, wherein is conteined the treasure of memory, and by whō thinges notable bee preserued in fresh remēbraunce, after the opiniō of Diodorus, wer founde by Mercury in Egipt, yet some say one Menon an Egiptiā deuysed thē, but in steade of the letters thei of Egipt vse to signify & declare the ententes & cōceiptes of theyr mindes by ẏ figures of beastes fishes, foules, and trees Plinie saieth, he euer thought ẏ the Assiriās excogitated the letters, which Cadmus brought out of Phenice into Grece, which were but. xvi. in nomber. A. b. c. d. e. g. i. l. m. n. o. p. r. s. t. v. to these Palamedes added in ẏ battail of Troy other. iiii. ξ. θ. Φ. υ. Simonides founde as many ϯ. ζ. ʜ. ω. Whose power is cōteined in our letters. Aristotle saieth ther wer. xviii. of the olde. α. ϐ. γ. δ. ε. ζ. ι. ʜ. λ. μ. ν. ο. π. ϱ. ϛ. τ. υ. Φ. and that Epicarmus put to the other. ii. θ. and. ω. Hermalaus supposeth

Diodorus Menon.

The Egiptians letters.

Plinie.

Cadmus foūde. xvi. letters.

Palamedes added foure letters.

Epicamus

poseth he put to y. Herodotus writeth how that the Phenicians ý came with Cadmus to enhabit Thebes, brought letters into Grece, which were neuer sene in vse there afore tyme. Some thinke the Ethiopians inuẽted them, and then taught thẽ to the Egiptians, that were one of their prouinces. But Eumolphus telleth vnfaynedly that the beginninge of letters dyd procede of Moses, which reigning longe afore Cadmus daies, taught the Iewes the letters, and thence the Phenicians receiued them, and the Grekes lerned of them. Which thing is conformable to the saying of Plinie afore reherſed, for Jury is a parte of Siria, & the Iewes be Syrians, Neuertheleſſe I finde by Josephus that writing was afore Noes his flud, for the sonnes of Seth wrote in. ii. pylers, one of brycke and another of stoone, the science of Astronomy, whereof that of stone, in the time of Josephus remained in Siria. Philo ascribeth the inuencion of them to Abraham, whiche was elder then Moses, albeit I had rather assigne to Se-

Cadmus.

Eumolphus.

Moses.

Sonnes of Seth foũd theletters.

thes childrē the beginning of writing As for the Hebrue letters whyche bee now, after the minde of saint Jerome, were but newly inuented, and deuised by Esdras: for afore that time the Hebrues and Samarites vsed all one carecters and print of their letters.

Hebrue letters.

The olde Greke letters the same that the Romaines vse now, as Plinie cōiectureth by a certain brasē table that came from Delphos, which was dedicated and hāged vp in a library in the temple of Minerua at Rome in hys time. Thei wer brought into Italy by Euander and the Archadiens whiche came into Italye to enhabyte there as Ouide telleth in his boke De fastis.

Euander brought letters into Italy.

The Hetrurians had also a fourme of letters by them selues, wherein the youth of Rome was instructed as wel as in the Greke letters, whyche one Demeratus a Corinthian taught the Hetrurians. And lyke as the Grecias had enlarged ỳ nōbre of their letters, so the Italians folowing their example put to theirs, k. k. q. x. y. z. h. whiche h. is no letter, but a signe of aspiracio

Demeratus taught the Hetrurians letters.

k.thei receyued of the Aeolians,which both emõg the olde Romaines & Aeolians had the ſame ſound and pꝛonunciaciõ that p.with an aſpiracion hath, which we vſe in wꝛyting Greke wꝛodes.And afterward Claudius Ceſar, as Quintiliã wꝛiteth, appointed that it ſhould be takẽ in the place of.v.conſonãt as fulgus oꝛ vulgus,firit foꝛ virit:And euen ſo our Englyſhmen vſe to ſpeake in Eſſere,foꝛ they ſaye fineger foꝛ vineger, fcale foꝛ veale,& contrariwyſe a vore foꝛ a fore, voure foꝛ foure:And by pꝛoceſſe of tyme it was vſed foꝛ ph.in Latin wꝛods k.wasborowed of the Grekes,but no good auctour vſeth it in wꝛiting Latin q. was added becauſe it hath a groſſer ſounde then c.The letter x.we had alſo out of Greece,although(as Quintiliane iudgeth)we might well foꝛbeare it,inſomuch that they vſed foꝛ it either c.s,oꝛ g.s.Lykewyſe y.and z. were ſet from the Grecians and be vſed of vs onely to wꝛyte Greke wꝛodes.

The letters was taken of the Aeolians.

F.foꝛ v.cõſonant.

q.letter.

x.letter.

The.vii.Chapiter.

The inuencion of Grammer.

Nexte

Nexte the letters, the inuencion of Grammer must ordenarily succede, both because it is the foundacion and grounde whereon all other sciences reste: and also forasmuch as it taketh the name of letters. For Gramma in Greke signifyeth a letter in Englyshe. Grāmer is an art that doth consiſt in speaking and writing without fault, so that euery word haue his due letters, and is diuided, after the mind of Quintiliane, into two partes: the waye to speake congruite, and declarynge of Poetes. As Tully writeth, there is requyred in Gramariens, the declaracion of Poetes, the knowledge of hiſtories, exposicion of wordes, & a certaine vtteraunce of pronunciation. It had the beginnynge of marking & obseruing what was moſt fytte or vnfittyng in communicacion, whiche thing men counterfetting in their sprache made this arte, euen as Rhethorike was perceyued. For it is the duetie both of Grammariens and oratours to haue a regard and respect how to speake. Hermyppus sayeth that

Two partes of grāmer.

that Epicurus firſt taught the arte of Grammer, and Plato eſpyed and perceiued fyrſt the commoditie and profit of it. In Rome it was nothig eſtemed tyll one Crates Malotes was ſent by king Attalus to the ſenate to teache it betwene the ſeconde & third battailes of Punike, a litle afore ỹ death of Ennius the Poete. It is of al other ſciences the moſte ſpecial, for it ſheweth a meane and was to attayne al the reſte of the faculties and artes. Neither can a man come or attayne to anye excellency in any art, onleſſe he haue fyrſte his principles of Grammer perfectly knowen, and thoroughly perceyued.

Epicurus taught grāmer firſte.

Crates taught grammer in Rome.

Therefore in olde tyme Grammatiens were called iudges and allowers of all other writers, and for that cauſe they were called Critici.

In this excelled Didimus and Antonius Enipho, whoſe ſchole Marcus Cicero reſorted vnto diuers tymes after his affaires of the law wer ended: Nigidius, Figulus, Marcus Varro, Marcus Valerius Probus, and the arrogant Palemon with many other

Antonius Empho a ſcholemaſter.

Of

Of the Grekes Ariſtarcus, Ariſtole, and Theodoces were chiefe.

¶The. viii. Chapiter.

Of Poetrie, and Meter, and ſundry kyndes of the ſame.

Poetrie.

POetrie is a goodly arte: aſwell becauſe no other diſcipline can bee perceyued, except a manne ſtudy it vehemently, for it compꝛehendeth al other ſciẽces: as for that wher other faculties be deuyſed by the pꝛegnaunce of mannes wytte, this art only is geuen of nature by a diuine inſpiracion, without whiche Democritus affirmeth ther could neuer bee excellent Poete: for it pꝛocedeth not of art or pꝛeceptes, but of a naturall inſpiracion, and ſpirituall power. And therfore Ennius called Poetes holy, becauſe they be by a ſpeciall pꝛeroga-tiue commended and pꝛayſed to vs of God. The beginning of this art is very ancient and as Euſebius ſayeth, it flouriſhed fyrſt amõg the Hebꝛues, that were long afore the Grekes. For Moſes the great capitaine of the Jewes, what tyme he led thẽ out of Egipt in-

Poetes be called holy of Ennius

Hebꝛues were auctors of Poetry.

Moſes.

to

to the lãde of promise, passing the red sea, which by the power of God gaue place to thẽ, inspired by the holy ghost made a songe of Exameter verses, to rẽdre thãkes to God for that benefite.

Dauid. And Dauid the holye Prophete of God, after he was dispatched of al hys affaires in warre, and escaped the assaultes and daungers of treason, lyuing in great peace, diuised many plesaunt balades and tuneable Hymnes, of the praise of God in sundery kindes of meter. For as saint Jerome saieth, the psalter of Dauid goeth in as good nombre and measures, as eyther the Greke Planudes, or the Latine Horacius, sometime in Alcaeus nõbers, somtime in the meter of Sappho, somtime with halfe measures. What is goodlyer then the songe of Moses in Deuteronomie & of Esaias: more ancient thẽ Salamõ: more perfecte then Job: And we may worthely ascribe the inuencion of it to the Hebrues, but in deede Orpheus and Linus, and after them Homere and Hesiodus did firste polyshe and adorne the arte wyth all

The Psalter of Dauid.

Salamon Job.

Orpheus Linus.

kynde

kynde of furnature. The Romaynes receyued it not tyll of latter tyme, for Liuius Andronicus (as Tully wryteth) CCCCC.riii. yere after the cyty was builded, Caius Claudius, Cēto and Marcus Tuditanus beyng cōsulles, set forthe the first enterlude or fable a yere before Ennius was borne Afore those dayes it was had in suche dispyte, that if one had professed hym selfe to be a Poete, he was take for a murtherer or a ruffiā. The beginner of meter was god, which propocioned the world, with al the cōtentes of the same, with a certaine order, as it were a meter, for ther is none (as Pathagoras taughte) that doubteth, but that there is in thinges heuenly & yerthly a kinde of armony, and oneles it were gouerned with a formal concorde and discribed nombre, how coulde it longe continue? All other instrumētes, that we occupy, be al fashioned by a maner of measure. And Diodorus assigneth the inuencion of meter, whiche the Poetes fulfylled with a spirituall influēce, vsed in their workes, to Jupiter

Liuius Andronicus.

The world was made by meter.

as

as to almighty God.

Of Meters there bee diuerse kyndes that hath their name, eyther of the thig that is discribed therin, as heroical Meter is so called, of the valiaunt dedes of armes of noble men, that be conteyned in it, wherein also Apollo gaue his oracles, therefore Plinie sayeth wee haue that Meter of Pithius Oracle: or of the inuentour as Aesclepiadicall or of the quantitee of Jambus, because it standeth of a shorte and a longe, which Archilocus founde firste, of the nomber of fete, as Erameter and Pentameter, which is also called Elegiacal the shepherdes songes, Daphnis the sonne of Mercurie founde, and other deuised other songes, whiche I let passe, for my purpose is onely to speake of the inuentors of the Meter, and not to persecute the particulars.

Diuerse kyndes of Meter.

Heroicall verse.

Archilocus founde Jambus.

Daphnis founde the Shepherdes Carroles.

The.ix. Chapiter.

The beginninge of the Tragedies, Comedies, Satires, and nevve comedies.

TRagedies and commodies, hadde theyr begynnynge of the oblacions (as Diodorius writeth) which

Tragedies

in old time mẽ deuoutly offred for their fruictes to Bacchus. For as the alters were kindled with fyre, and the Goate layed on it, the Quire in honor of Bacchus, songe this Meter called a Tragedie. It was named so, either because a Gote, whiche in Greke is called *Tragos*, was the reward appoincted for him that was aucthour of the songe, or because a Gote, whiche is noyfull to the Vines, whereof Bacchus was first inuentour, was Sacrifyce to Lidber: Or of the groundes or dregges, whiche in Greke is called *Tryx*, wyth the whiche stage players, vsed to paynt theyr face, afore that Eschilus diuised visers. The begynner of theim, after the mynde of Horace, was Thespis: albeit, Quintilianus saieth Eschilus set fourthe firste openly Tragedies afore any other, Sophocles and Euripides, dyd furnyshe them more galantly. In Rome Liuius Andronicus made the fyrste Tragedy, wherein Accius, Paccuius, Ouidius, and Seneca excelled. The Comodies began what tyme (the Atheniens beeinge not yet assembled into the city) the

τραγος.

τρύξ.

Visers wer foũde by Eschilus.

Famouse tragedies.

youth

youth of that countrey, vſed to ſyng ſolempne verſes at feaſtes, abrode in the villages and high wayes, for to get money, they were ſo named of the Greke worde *Comos* for a banketting, or *Come* a ſtrete, and *Ode* a ſonge. Albeit it is vncertaine emonge the Grecians who founde it firſt. In this kinde of writting Ariſtophanes, Eupolis and Cratinus bare the pryce: of the Romaines, Liuius Andronicus founde it firſt. In a tragedie noble perſonages, as lordes, Dukes, kinges and Emperors be brought in, with an high ſtile: In a Comnedie amorous daliance, matters of loue, and deflouring of maidens bee conteigned. Heuines is aproprzied vnto a Tragedie and therfore, when king Archilaus deſired Euripides, to write a Tragidy of hym, he denyed it, wiſhinge that neuer ſuche thing ſhould chaunce to hym, as ſhould bee worthy of a Tragedy, for it hath euer a miſerable ende, and a Comody hath a toyfull ende. A Satire is a Poeſie, rebuking vices ſharpely, not regarding anye perſones. There bee two kyndes of Satyres, the one is

κώμος. ὠδή. ἀοιδή.

A Tragedi

A comedie

Achilaus

A Satire.

Two ſortes of Satires.

both emong the Grekes and Romanes of auncient tyme vsed, for the diuersitie of Meters, muche lyke a Comodye, saiing that it is more wanton. Demetrius of Tharsus, & one Menippus a bõde man, whom Marcus Varro did counterfeict, wer writtẽ in this kinde. The seconde maner of satires is very railig onely ordeined to rebuke vice, and deuised of the Romaines, vpon this occasiõ When the Poetes, that wrote the olde Comodies, vsed to handle for their argumẽtes, not onely fained matters, but also thinges dooen in deede, whiche although at the first, it was tollerable, yet afterwarde, it fortuned by reason that they inueighed so liberallye, & largely at their plesure, against euery mã that ther was a law made, that no man should from thencefurthe, reprehẽde any man by name. Then the Romaines in the place of those Comodies, substituted suche Satires, as thei had newly immagined. Then also began the new Cõmody, whiche concerneth generally all men of meane estate: and hathe lesse bitternesse and railing, but more pleasauntnes

Libertie of the olde Satire.

New comody.

sauntnes and pastime for the auditors.
Of this Menander & Philemon were aucthors, whiche aswaged al the crabbetnesse of the olde writinges. Of them learned Cicilius, Neuius, Plautus, and Terencius, the fourme to compyle Comodies, albeit (as Quintiliane sayeth) thei dnueth attained to the least porciõ of their patrone, because the latin tong is not so fyt to receiue the ornamẽtes of eloquencie, as the Greke tong is. The Satires had their name of yplandyshe Goddes, that were rude, lasciuious and wanton of behauor. In this forme of writinge Lucilius Horacius, Persius, Iuuenalis, obteyned greate fame and prayse. Menãder. Satires whereof they were named.

¶ The .x. Chapiter.

¶ *The diuisers of Histories.*

Prose and Rethorike.

Histories of al other writinges, be moste commendable because it informeth al sortes of people, with notable exãples of liuing, & doeth excite noble men to insue suche actiuite in enterprises as they read, to haue ben doen by their auncestors, & also discoura- Hystories.

geth and dehorteth wicked persons frō attēpting of any heinous dedes or crime knowing that suche actes shalbe regestered in perpetuall memorye, to the prayse or reprooche of the doers, accordyng to the desert of their endeuoures.

Cadmus wrote the storye of Syrus.

Plinie writeth, that Cadmus Milesius, first wrote histories emōg the Grecians, which conteigned the gestes of Cirus kinge of Persian. Albeit, Josephus supposeth it to bee more probable that Histories were begon by the olde wryters of the Hebrues, as in the time of Moses, whiche wrote the lyues of many of theldest Hebrues, and the creacion of the worlde: or els to the priestes of Egipt and Babilon. For the Egipcians and Babilonians, haue been of lōgest continuaunce very diligent, in settyng furthe thinges in writinge, in so muche, that their priestes wer specially appointed to apply them selfes to that purpose, of puttinge in wrytinge suche thinges, as were worthy to bee had in memorye. As concerning the first writerse of Prose. I cannot hold with Plinie, which saieth Pherecides a Syrian

Moses did write the first stories

priestes of Egipte wrote stories.

Pherecides.

wrote

wrote first prose, in the tyme of kyng Cirus. For it is no doubte, but he that wrote Histories, wrote also prose first and Pheresides was long after Moses whiche was. vi. C. lxxviii. yeres afore Joathan king of the Jewes. In whose time the Olimpiades began, and this Pheresides (as Eusebius writeth) was but in the tyme of the first Olimpiade. prose.

Of the Grecians Xenophon, Thusidi- Greke sto
tes, Herodotus, Theopõpus, florysshed ries.
moste in writing Histories of the Ro- Latin sto-
maines, Titus Liuius, & Caius Crispi ries.
us Salustius with diuerse other, were had in high estimacion. Afore that time thei vsed Annals or Cronicles, whiche containe only the geastes and factes of euery day seuerally. The first office of an Historiographer, is to write no lye, the secõde, that he shal cõceale no truth for fauor, displeasure or feare. The perfeccion of an History, resteth in matter and wordes. The order of the matter requireth, obseruaunce of tymes, dyscripcions of places, the maners, lifes of menne, their behauioures, purposes, occasions, deedes, saiynges, casualties,

acheuynges, and finishings of thinges The tenor of the wordes, asketh a briefe perspicuite and sincere truth, with moderate and peaceable ornamentes.

Rhetorike.

We maye be sure, that by and by after men were fourmed, thei receiued of God the vse of speache, wherein what tyme they perceiued some wordes to be profytable, & some hurtfull in vttering of theim: they appointed and gathered an arte of speache, or cõmunication called Rethoricke. Which(as Diodorus dothe saye:) was inuented by Mercury: but Aristotle affirmeth, that Empedocles was first aucthor of the Oratoriall Arte. In Rome this feate of eloquence was neuer forbiddē, but in processe(as it was perceyued to bee profitable and honest) was had in such estimacion, and so many, partly for their defence, partly for glory and ambicion, employed their studies in it with suche indeuor, that very many of the ignobilitee wer promoted into the degree of Senatours, and atcheued muche worship by it, Corax, and Thisias, being Sicilias, gaue first preceptes in writing of this science. And their

Mercurie.

Empedocles.

Corax and Thiseas gaue rules of Rethorike.

their countreman Leontinus Gorgias succeded thē. Demosthenes of the Grecians was principal, of the Romaines Tullius Cicero had no felow. Now as touching theffect & propertie of it, there be in it (as Cicero writeth) fiue partes, first to inuēt stuffe of matter to speake then formally to order his deuises, next to polysh it, & furnysh it with elegance of termes, & picked wordes: and to haue it in perfecte memory, and last of al, to vtter it with comely gesture, in suche sorte, that it delight, for the conuenient treatablenesse thereof, doth teache, and plainly declare the thing, and moue affeccions of pitie and fauor, in the hartes of iudges, or if ỹ cause permit, or tyme require, to excite a cherefull laughinge and abandone graue seueritie. In termes of them that practise this facultye, we haue this differēce: we cal him that defendeth matters, & pleadeth causes an Orator. A Rethoricien, is he that teacheth or professeth to be a scholemaister in that art. A declamator is he that is occupied in feined causes, eyther for his awne exercise, or to instructe other

Demosthenes. Cicero. Partes of Rhetorike. Orator. Rethoricien. Declamator.

thereby.

¶ The.xi. Chapiter.

VVho founde Musicke, and VVhat efficacie it is of inhumain affaires.

Orpheus.

MUsyke, by the testimony of auncient Poetes, is verye antique, for Orpheus and Linus bothe borne of the linage of the goddes, were very excellent Musicians. And because the one by the swetenes of his armony, delited and modefied the grosse hartes, and rude myndes of men, it was feined that he made the wilde beastes, as Lions and Tygres to folow him: and the praisynges of Gods valiaunt powers, and dedes of Armes of Lordes, were vsed to be song with Lutes at the royall feastes, as Iompas in Virgil, and Demodocus in Homere beare witnes.

Finders of Musike after diuerse authours.

Dionisius Zephus.

Amphion.

The fynders of Musyke, as Plinie supposeth was Amphion the sonne of Iupiter by Antiope. The Grecians ascribe the fyndinge of it to Diodorus. Eusebius saith, that Zephus and Amphion, whiche were in Cadmus daies, inuented Musike: Solinus contendeth

that

that the studye of this Arte came out of Crete, and was perceyued by the ryn-ging and shrill sounde of Brasse, and so brought and traduced into nõbers and measures. Polibius affirmeth that it came from the Achadiens, which haue an exceding mynde to that science, and Diodorus writeth that Mercury foũde the Concordes of singing. Albeit, it is like that these onely wer ỹ first setters out of it in Grece of late tyme, for Josephus telleth that Tubalcain an Hebrue the sonne of Lamech, whiche was many ages afore theim, vsed muche to synge to the Psalterie and Lute, notwithstanding, who was fyrst procurer of it, and when it was founde, it is yet vncertaine, for it seemeth to haue been geuen of nature to mankynde at the beginning, for a spectall reward, to mitigate the cruel peynes, wherin manne is bewrapped and compassed of al handes, for a childe newe borne, ceaseth of his lamentable crye, at the singing and lulling of his Nurse. In all kynde of labours, songe is comfortable, the Galiman, the Plowman, the Cater, the Carter,

Archadiẽs

Mercurie founde the concordes

Tubalcain

Nature gaue Mutigate like to mẽ.

labourers passe the tyme with Songes.

carter ease the tediousnes of their labor and iourney, with carolinges, lies, and whistling: yea, the brute beastes be delighted with songes & noyses, as Mules with belles, Horses with trompettes & shalmes, are of a fierser stomake to their appointcted ministery. And of whome I pray you learned the Birdes their diuersitie of tunes? Who taughte the Nyghtingale so sundrye nootes? Doubtles euen nature was of this agreable harmony the onely scholemastres. But thegipcians did forbyd their yonge folkes learning of Musicke, because it seduceth and maketh effeminat the hardy courage of mẽ, and Ephorus saieth: it was ordeined to delude and deceiue men. Neuertheles Socrates was not ashamed in his old age, to learne to playe on the harpe, and Themistocles, because he refused the harpe at a banket, was reken ed vnlearned, the Prieste of Mars in Rome, called Salii, songe verses about the citee. And specially the great Prophet Dauid, whiche songe the Mysteries of God in Meter, frequented singing.

Musyke maketh men effeminate.

Socrates.

Themistocles.

Salii martis.

Dauid.

The

The.xii.Chapiter.

¶ *Who founde Musicall instrumentes, and broughte theim into Italy.*

IT is sayed that Mercury founde the harpe first. For as he walked by the riuer Milus after an ebbe, he founde a Tortyse all withered, and nothinge remaynyng but the senowes, which as he fortuned to stryke on thē, made a certain sounde: and after the patrone of that, he fashioned an Harpe, and according to the three tymes of the yere, sommer, winter, and spring time, he put to it three strynges, a treble, a base, and a meane. This Instrumente he gaue to Apollo, and Apollo deliuered it to Orpheus: some thinke Amphion founde it. I finde that the harpe had seuen strynges, to resemble the seuen daughters of Atlas, wherof Maia, Mercury his mother was one. And then after that were two other put to, to represent the nyne Muses.

Mercurie Harpe.

The strinｇes in the Harpe.

Amphian.

Goddes of fauour.

Some referre the originall of the Harpe and Pype to Apollo, for his Image in Delos (as they say) hath in the

right hande a bowe, and in the left hãd the goddesses of fauor. Wherof one hath a Harpe, another a Shalme, the thirde a pipe. Shalmes wer at the beginning made of Cranes leggues, and after of greate reede: Dardanus Trezenius vsed first to playe and singe with them. Panne an vplandyshe God, founde the pipe of small reede firste, to solace hys loue. Eusebius saieth, Cibele foũde it, and som suppose it was Apollo. Timarias played on the harpe or Lute, firste without dittie, and Amphion song first to the Lute, but the Harpe was founde afore by Tuball, and fashioned like the Greke letter delta.

Shalmes.
dardanus trezenius.
Pipe.
Singing to the lute.

Hermophilus firste distributed the pulse, and beating of the vaynes to certain measures of Musyke. And the prophet Dauid founde diuerse instrumentes, as Regals and Nables. The Troglodites founde the Dulcimers. Ptises Terrenes founde the brasen Trompe, whiche the Terrenes footemen vsed in their warres, some thinke it was Tirreus, or Dirceus an Athenie. For what time the Lacedemonians, made warre against

Regalles.
Nables.
Dulcimers.
Brasen trompe.

againſt the Meſſenians, and the warres were longe differred, they had aunſwere of Apollo, that yf they woulde wynne the ſilde, they ſhould haue a Capitain of Athens.

And the Atheniens in diſpyte, ſente to theim one Dyzceus, a lame and one iyed felow, and all out of ſhame: albeit they receiued him, and vſed hys counſayle, and he taughte theim to playe on trompettes, whiche were ſo fearfull to the Meſſenians, by reaſon of ſtraungenes of the noyſe, that they fledde furth with, and ſo thei obteined victozy. Moſes the valiaũt capitain of the Hebzues found the trompe, and made it of ſiluer. The Archadiẽs did firſt bzing all Muſicall Inſtrumentes into Italy, where afoze that tyme, they vſed onely vplandiſhe Pipes. Thucidides wziteth, that the Lacedemonians vſed firſt in warre Shalmes, Clarions and Hebeckes, to the intente that when they were ready to the warres, by ſuche playinges, they might better kepe array. The Romaines ſotemen ioyned Dzoumſlades with Trompettes. Haliattes kynge of the Lidians

Dyzceus Capitaine of the Lacedemonians.

Moſes founde the Trompe.

Archadiẽs brought inſtrumentes into Italy.

Lacedomonians maner of war

Dzoumſlades in war

Lidians had in the battaile, against the Milesians Pipers & Fidlers, playynge together, the Grecias, as they went to warre, had Lutes goyng before thē, to modefy their pase, al other coūtries (as we do now) vsed trūpettes in battaile.

Pipers Fidlers.

The. xiii. Chapiter.

¶ The beginnynge of Philosophie.

philosophi

THe science of Philosophy which Tully calleth the study of wysedome, searcher out of vertue, expulser of vyce, after the mynde of diuerse, did procede out of Barbarye into Grece. For it is said, that in Persie the Magicians (for soo they called theyr wyse and sage men) were excellente in knowledge, in Assirie the Caldees, in Inde the Gimnosophistes, hauynge theyr name, because thei wente naked, had theyr parte of wysedome, of which faction, one Budas was chiefe, in Fraunce the Druides in Phenice Dochus, in Thrace Zamolxis, and Orpheus, in Libie Atlas.

Magicies Chaldees Gimnosophistes. Druides. Dchus. Zamolxis. Orpheus. Atlas.

The Egipcians say, that Vulcanus the sonne of Nilus, foūde the firste principles of Philosophye. Laercius wryteth

teth that Philosophie began in Greece, where Museus and Linus were fyrste learned men, but Eusebius saieth that Philosophie, like as all other sciences, sprong emōg the Hebrues, and of them the Greke Philosophiers, which were a thousande yere after Moses, learned all their knowledge. As for the name of Philosophie, was not vsed emōg them, tyll the time of Pithagoras, for he called him selfe a Philosophier, & his study of wisedome, Philosophie, where afore time it was named wisedome, and thei that professed it, had the tytle of wyse men. There bee of it thre partes, one called natural, another moral, and the facultie of reasoning called logike, natural treateth of the world, and contētes therof, which Archelaus brought out of Jonia vnto Athens. Moral informeth the life and maners of mē, this parte Socrates traduced and applyed from heauēly thinges, to the vse of lyfe and to decerne good and bad, Logike inuenteth reasons on bothe partes, and was founde by Zeno Eliates, other deuide it into fiue partes, natural, super-

Hebrues were auctors of Philophi.

Pithagoras calleth him selfe a Philosophier.

Thre partes of philosophie.

Fyue partes.

natural, moral, mathematicall, and logike. Dialoges, wer made first by Plato, or at the least furnished with more eloquence, for Aristotle saieth, that they were deuised by Alexamenus Scireus.

Dialoges

¶ The. xiiii. Chapiter.

¶ *Astrologie, the course of the sterres, Spere, nature of the VVyndes.*

THe yerthe is moste subiecte to the influence and operacio of the planettes, and by the temperate seasonablenes of the constellacions, it bringeth furth aboundaunce of fruttes: and as Julius Firmicus supposeth, the sterres haue also a power in the byrthe of men, to make the of one fashio or other, this or that complexion, of good or bad disposicion, according as the respectes, Coniunccions or oppositions dooe procure. And the egipcians haue deuised and appointed to euery night and daye, his peculiar God, and what destenye, and what death shal chaunce to him that is borne on any suche daye. And the Chaldees saied, that to achcue anye good or hurtful thing, the planets help muche.

The power of the Sterres.

Obseruig of dayes.

Chaldees

By

By this occasion men, through dily-
gent obseruing of the celestiall bodyes,
inuented Astrologie, wherin the whole Astrologie
moueable course of the heauē, the rising
the going doune, and order of the Pla-
nettes be comprehended, which the E-
gipcians aduaunce them selues to haue Egipcians
founde: albeit, some saye Mercurie was Mercurie
aucthour of it, & Diodorius affirmeth it
to bee Actinus the sonne of Phoebus.
Neuertheless, Josephus plainly decla-
reth, that Abrahā instructed theim, and Abraham.
also the Caldees in that art, and thence
it came into Grece, for all the learned Grecians
men of Grece, as Pherecides, Pitha- learned in
goras, Thales acknowledge that they Egipt.
wer disciples to the gipcians and Chal
dees. But Plinie wryteth that Atlas Atlas.
was finder of it, and therfore the Poe-
tes fein that he beareth Heauen on his
backe. Seruius thinketh it was Pro-
metheus that founde it. Neuertheles al
these, as I take it, were the begynners
of this faculte euery man in his awne
coūtrey onely, where he dwelled: for e-
uen frō the beginning of the world, the Seth in po
sonnes of Seth diuised firste the science sterite.

Astrologie of the Sterres, and forsomuche, as they feared least their art shoulde perishe, afore it came to the knowlege of mē (for thei had harde their graūde father Adā saye, that all thinges should be destroyed by the vniuersal floudde) they made

Two pyllers preserued Astrologie from the flud.

two Pillers, one of stone, the other of Bricke, to the intent that yf the Bricke wasted with water or stormes, yet the stone should preserue the letters whole and perfecte, and in these Pillers they graued al that cōcerned the obseruaūce of the sterres. And therefore it is incredible, that the Egipcians and Chaldes, learned Astrologie of the Hebrues, and so consequētly, it spredde abrode in other nacions, and thus began Astronomye, conceyued to seduce mennes wittes. Among the Romaynes Sulpicius Gallus, in Grece Thales Milesius, perceyued the cause of the

Eclipse of the Sun and mone

eclipse of the sūne and Mone. Endimeon marked first the

Endimeō perceyued the course of ỹ mone

course of the Mone and her chaūgynge, as Pliny writeth. Pithagoras (as some saye) obserued the course of Venus called the day sterre, but as Laercius supposeth it was Permenides. The sphere

Pithagoras obserued ỹ day sterre.

was

was diuised by Archemides a Siracusiã but Diogenes taketh it to haue been Museus, and Plinie ascribeth it to Anaximander. The windes wer first obserued by Aeolus, as it is reported, vpõ this reasõ. Thinhabitantes of the Ilelandes about Sicile Prognosticate by the smoke of the saied Ilees thre dayes before, what winde thei shal haue, and for that cause they say that Aeolus hath dominiõ ouer the windes. The windes as some deuide them, be foure accõrding to the. iiii. principal regions of the ayre thei that be more curious, make eyght. And specially one Andronicus Cirrestes, whiche builded in Athens a turret and set on euery side of it, the Images of Wyndes, grauen against the Region whence the windes came, and set them on pillers of Marble, and in the middle he set a brasen Image of Tritõ, which he had made so that it woulde turne with the winde, and stãde with his face toward the winde that blew, & poyncte with a rodde, to the Image of the same winde, which maner is now vsed in all countries, for thei set vp wethercockes

Archimedes deuysed the sphere.

The wyndes.

Aeolus.

Foure wyndes.

Andronicus.

Images of windes

Wether cockes.

Fanes. or Fanes, to shew out of what quarter the wynde blowyth.

¶ The. xv. Chapiter.

¶ *Who founde Geometrie, Arithmetike with other thinges.*

Nilus ouerflowyth Egipt

NIlus the mooste famouse ryuer of the worlde, from the time that the Sunne bee in Tropico, Cã cry, vntyll it come to the equinoctiall lyne in Libra agayne, wyth an houge aboundaunce of water, dothe ouerflow all the downes and playne countrees of Egypte: by the altitude and depenesse of this floudde, the Egipcians foresee the plentie and scarsitee of fruictes to come. For yf it increse vnto the depth of twelue or thurtene Cubites, it portendeth lacke of sufficience, yf it passe fourtene, and so to syxtene, it importeth great plenty. In the time of Claudius Cesar, it wared eightene Cubites, and that was the greatest tyde: The leaste was in the tyme of the battayl at Pharsalia, whereby it sygnifyed, bowe sore that it abhorred the murther of the valiaunt Pompeie.

Pronostiracion of plenti and scarsitie.

What tyme Nylus, wyth suche inun-

dacion

daeson had partely minished, partelys transposed, and the same tyme all togethey put awaye the meeres and butrelles, with whiche they dessevered theyr portions of lande, they were compelled often to measure their bondes a fresshe: for that cause the Egipciãs glory, that Geometrie was imagined by theim to measure landes. As Arithmetike by the Phenicians, because to vtter theyr Merchaundyse. But Josephus semeth to attribute bothe to the Hebrues, sayinge, that God prolonged the tyme of theyr lyues, because of the studious labour that thei employed, in searchynge out of Astrologie and Geometrie, and the Egipcians wer ignoraunt in Geometrie, and Arithmetike, vnto the time that Abraham taught them. Geometry conteigned the discripcion of lengthes, breadthes, shapes, and quantities. In this excelled Strabo in Greece, in the tyme of Tiberius, and Ptolome, vnder Traianus and Antoninus. In Italie, Plinius and Fonius.

Egipciãs Geometrie was founde by the Hebrues after Josephus

Egipciãs taught the Egipciãs. Contẽters of Geometrie.

Measures and weightes wer founde by Sidonius (as Eutropius saieth) the same

Measures & weightes

same time that Ozocas reigned in Alba Aza in Iurie, and Hierobohain in Hierusalē. Some wryte that Mercurie deuised them in Grece, Plinie ascrybeth it to Phidon of Argos, Gellius to Palamedes, Strabo to one Phidō of Elis in Arcadie. Diogenes saith that Pithagozas taught the Gzekes weightes and measures, but Iosephus affirmeth that Cain founde them first of all.

Nōbers. Nombers, some say wer inuented by Pithagozas, some by Mercurie, Liuius suppoſeth that Pallas founde theim.

Maner of rekening yeres. The maner of cōpting yeres in Grece was by Olimpiades, whiche conteined the space of. v. yeres, as the Romaynes did Lustra, which conteigned the same nomber of yeres, and sometime, thei noted the nōber of yeres by letters, sometyme by nayles. Foz euery yere the cōsul oz chief iudge called Pzaetoz, in the Ides of September, fastened a naile in the walle of Iupiters temple, nert ioyning to the tēple of Pallas, to signifye the space of yeres. And we vse to wzyte our nombers, with these seuen letters. C. I. D. L. M. V. X. oz wyth these synes.

Cōpting by nailes.

Letters to cōpt with

gnes. 1. 2. 3. 4. 5. 6. 7. 8. 9. which, because they bee in quotidian vse, it nedeth not to declare. Figures of Arithmatike.

The. xvi. Chapiter.

Of Phisike, and the partes thereof.

PHisike, which with remedies prouided of God, doth muche cõfort and cure men in their maladies and diseases, that brest furthe on euery syde, is thought worthely to haue been inuented of the Goddes. For it is supposed that Mercurie founde it emonge the Egipcians, some saye it was Apys their God: or Arabus sonne to Apollo. some refer it to Apollo him self, because the moderate heate of the sunne, is banysher of all syckenes. Clemente dothe attribute the finding of it to the Egipcians in generall, and thamplifynge & enlarging of it to Aesculapius, whiche besyde other thinges, founde the plucking out of teethe. Notwithstandynge, whosoeuer foũde the notable knowlege of Medecines, it is no fayle but it was perceiued, by what thinges wer wholsome, & what vnwholsome. And as thei Inuentors of Phisike Apollo god of medicines. Plucking out of Teethe.

obseruing of feete, was begin ning of Phisike.

obserued how ỹ sycke folkes vsed theyr diete, and marked how some for gredinesse did eate by and by, and some forbare their meate, because of faintnesse of their stomacke, and so were releued, thei learned that abstinence was a helper and a furtherer of healthe: and by lyke obseruaunce, other Preceptes of Phisike were gathered.

Thre partes of phisycke.

It hath thre partes, one of dietynge, another of Medicines, the thirde of surgerie, for by one of these thre wayes, euery disease is releued. But forsomuch as it is vncertain and often chaungeth, it leye in extreme darkenesse, til Hippocrates did renewe it, and wher as they had a custome, that the pacient beynge restored to healthe, should wryte in the Temple of GOD that helped hym, bothe his name and the maner of healyng, that the example might helpe the like disease: out of al suche precedences he gathered Preceptes of Phisike, and brought it first to a formall art.

Hippocrates reduced it to an art.

Archagathus the first Physician in Rome.

In Rome Archagathus of Peloponesus was first Physicion, the fyue hundred. xxxb. yere of the Citee, Lucius Emilius

millius and Marcus Liuius being consulles, and was made freman of the cyte, which was firste made a Surgion or wounder, after for the sharpenesse of his cuttyng and sering, he was named a Butcher or crecucioner, and murtherer, and afterwarde when the nomber began to increase, they were expulsed out of Rome, and banyshed by Marcus Cato, as Plinie telleth in.xxvi. booke.

Marcus Cato banyshed physicians oute of Rome the maner of the Egipcians in their dyseases.

It Egipt and Babilon, they vsed no Phisicians, but brought the sycke persones into the stretes and common places, that the menne, whiche passed by, myght tell theim what maner diete or meanes, thei themselfes had vsed in the like disease, to escape it: Neither was it lawful for any man to passe by, tyll he had commoned with the paciet. In the latter dayes, the Egipcias distrybuted the art of Medicines, in suche sort, that euery Disease had a diuerse Phisician to minister in it, as one for the tyes, one for the hedde, other for the entrayles, and semblably, other for other sickenesse and so it came to passe, that all places were full of Phisicians.

Euery disease had a sundery physician.

In

Famous Phisicias. In this arte excelled Cassius, Calpitanus, Arancius Rubrius, Antonius Musa, Galenus, Auicenna.

¶ The.xvii. Chapiter.

The inuentours of herbes medicinable, What remedies men learned of beastes.

Herbes wer creat for man.

NAture doubtles, the mother and gouernor of al thinges, did create herbes as may appere by many exãples, partly by ẏ delectacio, & partly for ẏ wealth and preseruacion of mens bodyes. For Xãthus an historiographer (as Plinie recordeth) telleth how a dragõ reuiued his younge faune, that was slain by the vertue of an herbe called Balin: and the Hechewal, if a wedge be driuẽ into the whole of her nest (for shee maketh her nest in the hole of a Tree, that she worketh with her beake) compelleth it to fall out, with an herbe that she knoweth: and some of the Indians liue onely by Herbes, Appianus writeth, that the Parthians, whiche Antonie put to flight, constrayned by extreme famyne, chaũce to eate a certaine herbe, whose nature

Herbe called Balin. Hechewal

Parthiãs.

nature was to make them that eate it, to forget all other thinges, and onely digge vp ſtones, as if thei would goo about ſome great endeuoure, and after ſuche extreme trauayle died. Of ſuche Medicines made with Herbes. Chiron ſonne to Saturnus and Phillara was the finder, and deuiſed alſo Salues for woundes, ſoores, Biles, albeeit ſome thinke it was Apollo, and ſome referre it to his ſon Aeſculapius, whome Chiron brought vp ſome to the Samothracians. But I ſuppoſe they attributed the inuencion of it to Chiron, becauſe he founde the Herbe Centaurie, wherwith he healed the wounde, that he had by Hercules ſhaftes, fallynge on hys foote, as he was handeling of his weapons: Notwithſtanding Celſus ſayeth that the arte of Phiſyke is very auncient, but he maketh no mencion of the authour of it, only he ſaieth, Aſclepiades, which was an excellent Phiſicio, dyd abholyſhe the vſe of it, for ſomuche as it annoyed the ſtomacke, and engendered euyll humoures. Mercurie founde the vſe of Moly, Achilles Panace. Chiron was authour of Medicines and Salues. Centaurie was ſoũde by Chiron aſclepiades abholiſhed phiſicke. Moly

rowe, Eſculapius, Panace and ſundery men, founde ſondery herbes. Medicines of Hony: Sol the ſonne of Oceanus inuented: and beaſtes taught men certayne herbes, neceſſary for Medicines. As the Harte ſtryken with an arrow, driueth it out with Detany: and yf he be ſtynged with a Spider, he healeth himſelf with eatinge Pylles, or a certain herbe named Cancer, Selãdine that is a ſouereigne herbe for the ſight, was perceyued by the ſwallowes whiche healed the iyes of their young ones with it. The ſnayle or Torteyſe, readye to fyght with the Serpent, armeth himſelfe with Sauery, or Maiorani. The boze in his ſickneſ, cureth himſelf with the Iuy. Of the water Horſe in Nylus men learned to let bloud. For when he is coarſye and vnluſty, he ſeketh by the riuer ſyde, the ſharpeſt rede ſtalkes, and ſtriketh a vain in his leggue againſt it, with great violence, & ſo eaſeth his body by ſuche meane: & whē he hath doen he couereth the woũde with the mudde

Detany

Cancer.

Selãdine.

Sauery.

Maiorani

Iuie.

Letting of bloude.

The Ibis, a byrde muche lyke the Storke of the ſame Countrey, taught

Phiſicians

Phiſicians to Miniſter Gliſters: For when ſhe is full, ſhe purgeth her ſelfe with her croked beake at the foundmēt. The Weſil in chaſing the ſerpent, preſerueth her ſelf with Rue, & the ſtorke with Organie. In Greece Orpheus, Muſeus, Dioſcorides, in Rome Marcus Cato, Pompeius Lenius wrote of the nature of Herbes. In this tyme Plinie thinketh, that this art was firſt receyued amonge the Romaynes. Rue. Organie.

¶ The. xviii. Chapiter.

¶ *The begynning of Magike, Driuing out of ſpirites, Charmes, Propheciynge in ſundery maners.*

MAgike had it beginning of medicine, and was the inuenciō of zoroaſtres kings of the Bactrians, which reigned eight hundred yere after the ſiege of Troye, the ſame time that Abrahā and Ninus reigned, about three thouſāde an hundred foureſcore & v. yeres, after the creaciō of the worlde Lactācius and Euſebius thinke it was ſet furthe emong other deuiliſhe ſciences by the eiuyll Spirites, and Plinie calleth it of all artes the moſte deceiptfull. Zoroaſtres founde Magike.

full. It is compact, of medecine or Phisike, superstition, and the Mathematicall artes. The Thessalonians mooste specially were slaundered with the frequent vse and practisyng of this faculte: the writer of this art was Hosthanes. And Pithagoras, Empedocles, Democritus, Plato, wyth dyuerse other, sailed in farre countries to learne it: wherein Democritus was moste famous, thre hundred yere after the citee was builded, in whiche time Hippocrates published the facultie of Phisike.

Thessaly vsed magike.

Hosthanes wrote bokes of magike.

Dryuinge oute of spirites.

Charmes.

The maner to driue out spirites out of men, that were possessed with them, and Charmes to heale corporall maladies, king Salomon taughte, as Josephus witnesseth: and he saw it doen by Eleazar in his time, afore Uespasianus then Emperor. The maner to heale thē was suche: he put to the nose of the possessed man a ring, wherein was enclosed a roote that Salomon had shewed, and so driue out the spirit, and straight way the man fell doune: then he coniured him with suche orisons and exorcismes, as wer appointed by Salomō, to

Eleazar driueth out Spirites.

banysh

vanisshe the spirit out of ỹ Demoniake.

The sages or wyse men of Persye, whiche in their language bee named Magi beyng wholy addict to the honoring of their false goddes, came to suche extreme foly, that thei professed openly, that they coulde not onely by the observacion of the sterres knowe thinges to come, but also by other pretensed artes and mumblyng of a fewe wordes, they coulde do and bring to passe any thing that they would. Magi.

Of them were inuẽted these. vi. kyndes of Magyke, Necromancie, whyche is by raysynge vp of deade men, as in Lucane one raised frõ death, telled the aduẽtures of the battaile of Pharsalus. Negromancye.

Pirommatie, that telleth thinges by the fyre and lightning as Tenaquilla the wyfe of Tarquinius Priscus, prophesied that Seruius Tullius shoulde be king of Rome because she se the fyre enuiron his head. The fynding of this Plinie referreth to Amphiaraus. Piromãcie

Heromantie that is a kinde of prophecying by the ayre, as by flying, fedyng, synging of byrdes and straunge tempe-

 heromãcie

ſtes of wynde & haile. Hidromātie, was prophecyng by water: as Varro wryteth that a childe did ſe in the water the Image of Mercury, which in. C. and. l. verſes told all the chaunce of warre againſt Mythridates kynge of Pontus.

Geomātie Geomantie, was a diuination by opening of the yearth.

Chiromātie. Chiromantie is a cōiecturing by beholdinge the lynes, or wrincles of the handes called commonly Palmiſtry.

All whith vayne illuſions, and falſe perſuaſions, it becommeth al true chriſtians to eſchue and abhorre.

¶ The.xix. Chapiter.

¶ *TVVo kyndes of diuinacion, ſothſaying, caſting lottes, and reading of dreames.*

Two kindes of prophiciynge Natural.

CIcero maketh two kyndes of diuinacions, one naturall and another artificial. Naturall is that, whyche procedeth of a certayne concitacion, ſtirring, and commotion of the mynde, that chaunceth ſomtyme to mē when they be in dreames or ſleppynge: ſometymes when they prophelie in maner of furie, and rauiſhing of mynde, as it dyd to Sibilla and diuerſe other religious

gious persons. Of this kynde were oracles of Apollo and Jupiter Hammon. Albeit they were often false, because they came of a deuelysshe policie, and mans subtelte: but suche as come of the holye ghoste, and not of a preuetike madnes be true.

The artificiall consysteth in those thinges which come of cõiectures, olde consideracions, and obseruaunces of the entrayles of beastes, flyinge of byrdes, castinge of lottes. Artificial.

The regarding of the bowels of beastes beganne emong the Hetruscians: For as it fortuned a man that plowed, to rayse vp a deper forowe then he was wonte to do, all sodeinly arose oute of the yearth one Tages, that taught the all the feates of sothsaying, but Plinie sayeth one Delphus founde it. Beholdig the bowels of beastes.

The diuinacions be loking on the feding of birdes Theresios a Thebane deuysed, Caras fyrste marked the chyttering of them, and Pithagoras obserued theyr flyinge. Feding, flyng and chittering of byrdes.

Orpheus added the diuinacio by other beastes. What store we oughte to set

by such diuinacions, Massolanus a Iewe techeth vs. Whē he was in the warres a certaine prophet commaunded euery man to stande stil til he had taken a coniecture of the birde that flewe by: but Massolanus tooke priuely a bowe and shafte and kylled the byrde, wherewith the wysarde & diuerse other were displeased, then he said to thē. Why doate you so? can the birde, whiche knoweth not of her owne death, tel vs the casual aduentures of our iourney? For yf she had had any foreknowledge, she would not haue come hether to haue bene kylled of me,

Massolanus letteth the angry.

Castinge lottes.

Castinge of lottes, Numerius Suffusius deuised first at Prenest.

Dreame reading.

The exponnding of dreames Plinie ascribeth to Amphiction, but Trogus assigneth it to Ioseph sonne to Iacob, Clement sayeth the Telmessians foūde it. But all these were inuented to seduce men wyth superstitious errour and for the commoditie of theim that vse it.

Here endeth the abridgemente of the fyrste booke.

The

¶ The firste Chaptter.

¶ *The original of lavves, and vvho made the fyrste lavves.*

LAwe is a constaunt and perpetuall good thing, without whiche no house, no citye, no countrye, no state of menne, no natural creature, not the worlde it selfe, can consist ferme and stable. For it obeyeth GOD, and all other thinges ayre, water, lande, manne be in obedience to it, and Chrisippus calleth it a knowledge of all diuine & humaine matters, commaundyng equitie, and expulsynge wyckednes and wronge. Lawe.

There be of lawes three kyndes: one naturall, that is not onely appropried to man, but also it concerneth all other liuely thinges either in the yearth, sea, or ayre. As we perceiue in all kindes of liuing creatures naturally a certayne familiaritie of male & female, procreation of issue and appropriuitie to norish the same, the whiche procedeth of a natural lawe engraffed in the heartes of euery of them: nature her selfe, that is The lawes Natural.

God was auctour of this.

The seconde is named the law that al mē vse, generally throughe al the worlde as to shewe a man the waye, to communicate to men the cōmoditie of the elementes, water and fyre, to this kynde apperteineth the lawe of armes, and it is called in Latin *Ius gentium.*

Ius gentium.

Ciuile lawe is the priuate lawe of euery countree or citee as of the Romaines, Lacedemoniens, and Atheniens. This consisteth in decrees of Prynces, statutes, and proclamacions.

Ciuile law

The chiefe and principal lawes were promulgate by God, cōfirmed after the moste depured and perfecte maner that natural equitie could deuise or cōceiue, and be in stable constance, and subiecte to no transmutation. After the example of these, man hathe inuented lawes to defende and preserue good men, and to punishe and kepe euyl persons in office and good order.

Suche lawes Ceres made fyrste, as Diodorous supposeth, but other thinke it was Rhadamantus, and afterwarde other in diuerse countries deuised & ordeined

Law makers.

Ceres.

deined lawes, as in Athens Draco and Solon, in Egipte Mercurie, in Crete Minos, in Lacedemony Licurgus, in Tyre Tharãdus, in Argos Phoroneus in Rome Romulus, in Italye Pythagoras, or after ỹ minde of Dionisius the Archadians, that were vnder Euander as their souereigne lorde and chiefe capitaine. Notwithstãding the very true authoure of lawes was God, whiche fyrste planted in vs the lawe of nature and in processe of tyme when that was corrupte by Adam and his posteritie, he gaue by Moses the lawe writtẽ to reduce vs againe to our fyrste state & true instincte of nature, which was afore all other, as Eusebius declareth.

Mercury
Minos.
Licurgus.
Phoroneus
Romulus.

God was the true authour of lawes.

Moses promulgated the first lawes in writing

¶ The. ii. Chapiter.

¶ Who ordeyned the first gouernaunce of a comminaltie, tyranny, With other constitutions.

The maner of ruling ỹ commõwelth.

THe administrasion of a common weale, is after thre sortes, as Plato deuideth it, Monarchie, where one ruleth, Aristocratie, when the beste menne gouerne, Democratie, or popular state where the commen people

Monarchie
Aristocratie.
Democratie.

Kyngedō began in Egypt.

people haue a stroke in rulyng the publyke weale. Principalitie or a kyngedome was firste begon by the Egiptians whiche coulde lyue no while without a king or rular: there reigned first, as Herodotus sayeth. Menes, and their maner was to chose him emōg the pryestes of their religion: and if it fortuned, that any straunger obteined the realme by cōquest, he was compelled to be consecrated pryest, and so was the election legittimate, when he was king & pryest. The Diademe, that was the token of the honour royall had it begynning by Liber Bacchus.

Democratie began in Athens.

The Athenies first ordeyned the state of a publike weale that was gouerned by the whole cōmons, as Plinie thinketh, albeit they had also kinges, wher of Cecrops Diphyes, which reigned in Moses tyme was the fyrste. For as Iustine writeth euery citee & nacīō had at the begynning a kynge for their chiefe gouernour, which attained to that dignitie by no ambicion or fauour, but by a singular wyt, & sober modestines, and reigned with such loyaltie that seamed

Fyrst kinges howe they behaued themselues.

onely

onely in title a kyng, in deede a subiect.

Ninius king of the Assirians, contrary to the olde ryte and custome of an ambicious desire that he had to beare rule, firste arrogantly vsurped the empyre of al Asia. except Inde. As concerning the institution of the cõmon wealth, where the commons do all thinges, notwithstanding the minde of Plinie. I suppose it began among the Hebrues, whiche wer ruled by a popular state many yeres afore that Athens was buylded. The forme of policie whiche is gouerned by the best, as the Romaynes common welth was, I can not well tell where it had it original, onles I should assigne it to the Thebanes, whyche in the tyme of Ninius ruled the Egiptians, whose rule, because the valiaũte & noble bare the auctority, was called a power or potencie, which was the thre thousand. C. xxxv. yere of ỳ world

Ninius did enlarge his empyre.

Hebrues ordeyned democratia Aristocratie.

Plinie writteth that after Theseus, Phalaris was the first tyraunt, wherby it appereth, that he thinketh Theseus was auctour of tirãny, but Nemroth of the linage of Noe, not lõg after

Theseus first tiranmye.

Nemroth.

the

the kud vsed tiranny.

Bõdage. Bondage, as Plinie taketh it, began in Lacedemonie and was their inuencion: neuertheleſſe I finde that it began emong the Hebrues, & had the originall proceding of Chanaan the ſonne of Chã, whiche becauſe he had laughed his father Noe to ſcorne, as he laye diſſolutly whẽ he was dronke, was punyſhed in his ſonne Chanaan with penaltie of bondage and thraldome, a thinge to them very ſtraunge, and to hys poſteritie, greuous.

The order of manumiſſion. The order of manumiſſion in olde time was in this maner, the lorde or mayſter toke the bondmen, by the heade or ſome other parte of hys bodye ſaying I wyll this felow be free, and put him fourthe of his handes.

Areapagites iudged in ỹ night. The counſel of the Areapagites, whiche were called ſoo of the court or ſtrete of Mars, were inſtituted by Solon to iudge of lyfe and deathe, their cuſtome was to vſe ſuche ſeueritie, & entegritie in iudgement that they hearde all cauſes and matters in the night, and not in the day: to the entent they ſhould haue no occaſion toregarde

the

the parties, but only haue their eye and respect earnestly to the thing that was brought afore them. Voyces whiche be vsed & occupied in consultations, iudgementes and elections were fyrst ordeyned by Palamedes. The. iii. Chap. Geuing of voyces.

¶ The. iii. maner of regimentes in Rome, the beginning of ornamentes royall With other matters pertayning to a common Wealth.

Rome which was of all the world the most renoumed citee both for the valiaunce of armes, and cyuyle policie wherby it was gouerned, had thre formes of regimentes. In the begynnynge it had kynges, for Romulus which was builder therof reygned there & after him. vi. other, vnder who the principalitie lasted. CC. xliiii. yeres after the cytye was buylded. Then Tarquinius being banished for the notable crime and rape of Lucretia, committed by his sonne, it was ordered by. ii. consules. Junius Brutus, and L. Tarquinius Colatinus: They had the name and title of cōsuls, of the consultation and prouision that thei made for the common wealth: they ruled the Kinges of Rome. Consuls in Rome.

empyre,

empire, conducted hostes, and by these officers, because they were annuall the yeres were counted. Not. xii. yeres after the expulsyng of the kynges, when xl. cities of the Latines, Octauius Manilius, sonne in law to Tarquinius being their capitaine, had made insurrection & conspired against the Romaines

Dictator first in Rome.

T. Largius was created dictatour or great master, which office was highest in auctority, & as Dionisius thinketh, it was take of the grekes, emog whom

Elymnetae

Elymnetae had the same power that Dictatores had in Rome. Liuius referreth the original of them to the Albanes: and the Carthaginiens had also

The space of the dictatours office.

their dictators. This magistrate was neuer vsed sauynge in great daungers of the common welth, and it continued but .vi. monethes, during that office all other magistrates were abrogated. ex-

The tyme of denoumcing the dictatour.

cept the Tribunate or Prouostship of the commons: The consuls duety was to name & proclaime him, and that no time but in the night: albeit what time the Veientes had won the Romaynes campe, A. Cornelius Cosus Marshall

of the

of the armye, nede so constraning, de-
nounced Camercus Aemelius for Dic-
tatour contrary to that statute. Aboute
thre hundreth yere after the buyldinge
of Rome the publike state was trans-
ferred frō the consulship vnto the rule Decrees.
of teme called *decem viri* which endured
but thre yeres, for by reason of the out-
ragious luste of Appius Claudius a-
gainst the mayde Virginea, they were
deposed, and consuls were substituted
to supplie their roume. Thē the. CCC
x. yere of the cytye, in the place of Con-
suls were chosē marshals or prouostes
of armies whom thei named Tribunes Tribuni-
Aulus Sempronius, Attactinus, L. At- militum.
tilius Longus, and M. Celicius Sicu-
lus. The auctorities of the commons be Democra
gan dayly by seditious & confederaties tia began
to encrease. In suche sorte that C. Cu- in Rome.
nuleius brought to passe ỳ the commi-
naltie maried with the nobilitie, and
the tribunes by their ernest instāce and
sute caused that the highe offices were P. Licini-
permytted to them of the common sort. us a mā of
At the. CCC. lv. yere of the buyldynge the com-
of the citee P. Licinius Caluus was mons.

made

made tribune of the host, the. ccc. lxxxix. yere. L. Hertus Lateranus attayned the cõsulship, the. ccc. xcix. yere. C. Martius Lateranus was created Dictator.

L. Sylla. C. Marius

From this maner of gouernaunce, it was by Silla & Marius brought to one rular or Prince againe. Thus hathe Rome had all kindes of administracio of ỹ cõmon welth. The emperial ornamentes of the kinges of Rome, as fardels of roddes, the axe, the garlande of golde, the chayre of Iuory, the kyrtil or cope, chariot, trapped, horses, rynges, cots armoures, robes, mãtels of estate, enbrodered gounes, with garmentes of baudkyn or motley with al other royal apparil beganne emong the Tuscanes, whiche Tarquinius Priscus subdued and vsed these kynde by the permission & licence of the Senate. The. xii. lictours or sergeantes Romulus first appointed after the maner of the. xii. nacios of the Hetrurians whõ he conquered, whiche gaue to euery of theyr kyndes, when he was crowned a lictoure or sergeant: whose dutie was to wayte on the magistrates and bere the roddes and axe

Royal ornamentes

of

of execucion. The rodes (as Plinie writeth) were of byrche. The institution of tares or nomberynge the people, Seruius Tullius king began in Rome firste, but Moses longe afore that nombred the Israelites, & therefore the first tare, subsidie, or tribute was ordeyned by Moses emong the Hebrues and the counting of the nombre of the people. Tares or subsydes.

Prisons, fetters, stockes, gyues, staues, with lyke instrumentes to punishe malefactours, Ancus Martius as Liuie saieth, did firste appointe theim to kepe men in feare and good order. Prisons. fetters, stockes.

¶ The. iiii. Chapiter.

Who ordered the yere, the diuersite of it, monthes, nones, Ides, Kalendes and prime.

HErodotus writeth that the Egiptians afore all other menne first founde oute the yere by the course of the planettes, and deuyded it into twelue monethes. Diodorus assigneth it to the Thebanes, whiche standeth wel w the opinio of Herodotus, because ỹ Thebanes be a natiō of Egipt, & Egipt was sometime named Thebe. Egipciās founde the yere.

Seruius

Seruius sayeth that Eudorus founde it fyrst, and after him Hipparchus. Lacritus semeth to ascribe it to Thales a Milesian, which as he testifieth, fyrste perceiued the seasons and times of the yere, & parted it into .ccc. lxv. dayes: but that as I thinke was but onely emong the Grecias. Josephus witnesseth that the yere was diuised by the Hebrues in Egipt afore Noe his flud. Ther be dyuerse fashyons of diuiding the yere, the Archadiens finished their yere in three monthes, the Cariens and Acarnens in vi. monthes: there was a yere that consisted in .xxx daies, which was counted by the chaūge of the moone, there was also the great yere that ended, when al the planets returned into one poyncte or lyne, and after the mynde of Cicero it cōteined .xii. M nyne. C. liiii. yeres of the sonne: Josephus in the fyrst of hys antiquitie saieth it conteyneth but syxe hundreth yere. The other Grecias nōbred the full yere with .ccc. liii. dayes Romulus firste deuyded the yere into ten monthes, whereof Marche, that he named of his father was first, Apzil the seconde

Thales.

Diuerse diuisions of the yere

The great yere.

Romulus ordered the yere

Marche Apzyll.

secõd had that name of Venus, because she was borne of the frothe of the sea, whiche is called Aphras, Maye of the auncient men, June of the yonge men: The other he named of their order and nombre as Quintilis, sertilis, Septẽbre, October, Nouember, December: Albeit afterwarde Quintilis was called Julius in honor of Julius Caesar, and Sertiles was chaunged into Augustus, for the memoriall of the emperour Augustus Caesar. Notwithstanding for so much as this yere, that Romulus ordered, did neither agree to the course of the sonne, nor chaunges of the Mone, Numa applyed it to the course of the Moone by putting to. lvi. dayes, wherof he made ii. mothes, the one he named January of Janus the first king of the Latins, the other Februarye of their god Februus, which had the preheminence ouer their purificatiõs. Afterward Numa of a superstitious opinion that he had, supposyng god to bee delighted with odde nombers, gaue to January, April, June, August, Septẽbre, Nouembre, Decembre, xxix. dayes

Numa added to the yere.
January.
Februari.

To Marche, Maye, Quintilis that is July & October. xxxi. and to Februarye xxviii. daies. Last of all Julius Caesar put to the whole yere. x. dayes and syxe houres, whereof he put to these monthes. January, August and December euery of them. ii. dayes: And to Aprill, June, September, and Nouember he gaue to eche of thē one day. In this maner Julius Caesar accomplyshed the yere perfectely accordinge to the course of the sunne, and of the. vi. houres euery iiii. yere amounteth a day, whiche causeth leape yere (as we call it) in latyne it is named *bissextus*, because euerye forthe yere we counte twyse the. vi. calende of Marche.

Julius Cesar made the yere perfecte.

Lepe yere bissextus.

Mōthes.

The monthes haue their name because thei measure the space and course of the Moone. Thus the yere hathe. xii. monethes, wherof Apryl June, Septēber, and Nouember haue. xxx. dayes, all the rest hath. xxxi. daies, sauing Februarye, which hath but. xxviii. in ỳ yere be lii. wekes & a daye. Dayes there be. ccc. lxv. & vi. houres. The calēdes, Nones, and Ides hath their appellacions of the maner

Daies of euery moneth.

maner of rekeninge of the Romaynes. Calendes were named of calling, for at euery chaunge the chiefe rular of ỹ sacrifices called *rex sacrificulus* called to an assemblye in the Capitolye or place of Rome all thẽ of the countre, & shewed thẽ their festuall dayes, & what it was lawful to do that moneth. The Nonas had that name because thei were the .ix. day frõ the ides, which ides be the myd daies of euery monthe, & had theyr appellacion of the Hetruscanes terme iduare that signifyeth to deuyde or seperate in the myddes. This fashion of countinge the monthe endured to the .cccc.l. yere of the citie, and was kept secrete among the byshops of theyr religion tyl the time that. C. Flouius. P. Sulpitius Quarrio and P. Sempronius Sophuilongus then beinge Consuls, againste the mynde of the Senatours disclosed all their solemne feates, published thẽ in a table that euery man might haue perseueraũce of them. The Pzime, wherby we fynde the cõiunctiõn of the mone, and al moueable feastes as Lent, Easter, Whytsondaye wyth

Calendes.

Nonas.

Ides.

Pzime.

ther lyke, was inuented by the greate clarcke S. Barnarde, or of Julius Cesar as appereth in the. x. boke de deuinis officiis. ¶ The. v. Chapiter.

¶ *VVho ordeyned the houres, dyals and clockes, deuiding the daye and night.*

Houres. HOures, whyche beynge in nomber. xxiiii. accomplyshe the space of a daye and nighte, were so named of the sonne, whiche in the Egiptians language is called horus. They at the fyrste were appointed but. xii. of this occasiō. Hermes Trismegistus, perceiuing a certaine beast consecrated to their God Serapis, to make water or pysse. xii. times in the day of equal distance, supposed therefore that the daye ought to be deuided in to. xii. houres. This nomber dyd continue longe, but afterwarde the daye was departed in. xxiiii. houres Anaximenes a Milesian foūde in Lacedemony the first dial, that declareth the houres by the shadowe of the Gnomon. It was longe afore they were vsed in Rome, for (as Plinie writeth) in the. xii. tables there was onely reherled the rising and goyng doune of the

Horus Sol.

Mercurius Trismegistus appointed. xii. houres.

Dials.

the

the sonne, & a fewe yeres after. Noone of midday was added, whiche the Bedel or cõmon crier did denounce. This was but only on cleer daies, whẽ they might perceiue the course & altitude of the sonne. The first diall was set vp on a pyller openly, which stode behind the cõmon pulpite or barre called rostra at the coste of M. Valerius, Messala then Consuls in the first battayle Punyke. The water dial was vsed first in rome by P. Scipio Nasica the.ix.c.yere of the cytee to deuyde the houres of the day & night. Albeit it was inuẽted by Cresibius of Alexãdria. After warde clockes made of metal were inuented by subtyl wittes, and sãde dials were imagyned, whose authours be yet vnknowen. In some places the clockes stryke. xxiiii. houres by order, in other som, as in the West partes of the worlde, it smyteth twyse in the day. xii. houres in such order that the.xii. houre is at noone and at midnight, which is more cõmodiouse for the rekeners then the other. The daies which be rekened in sundry wise of diuerse nacions, beganne in Egipt,

Bedel denounced none.

M. Valerius.

Messala ordeined a dial in rome.

Water dyall.

Clockes.

Hande dyall.

Striking of the clockes.

Sundrye diuision.

Sundry di uision of daies.

where the yere and monethes wer also deuised, thei take all the space frō mid-night to midnight for one day, and the Romaines vsed the same maner. For as Plutarche writeth, the sunne rising is the beginning of al affaires and fūc-tions, the night is a time of coūselling & apparaūce, & thei had assigned to euery houre a sondry ministry, as Martial in his Epigramme declareth.

The daye VVas deuyded in sandry vVyse.
That euery houre had a seueral office,
The .ii. first serued for salutacion,
The thirde for lawyers altercacion.
Two next were spente in labour diuersly,
The syxt men might them selfes rest quietly,
The seuenth of VVorkes VVas a resolucion,
The .viii. was for wrestlers, and in conclusion:
The nynth was limitted for mennes repast,
And so furthe the other, of tyme was made no waste.

¶ The Babilonians called the space betwene the Sunne rysynges a daye: The Atheniens named al that was be-twene the goynges doune a daye. The Ambzians

Ambzians counte theyz day frō noone to noone: but commonly the day is called the space from mozning tyll nyght. The night was deuided into .iiii. watches, whereof euery one (as Hierome witnesseth) conteyned thze houres.

Partes of the night.

¶ The. vi. Chapiter.

VVho set furth bokes fyrst, or made a librarye, Printing, paper, parchement, or arte of memorye.

Bokes.

BOkes, which conteyne the monumentes of ingeniouse wittes, and be a regester of all valyaunt pzowesse in Grece were firste publyshed, as Laertius thinketh by Anaragozas: as Gellius saieth, it was Pisistratus that made the firste booke, and exhibited it to be redde openly, Notwithstandynge Josephus declareth that the Hebzues and pziestes of Egypte and Chalde set furthe bokes fyrste.

Pisistratus made the furste bokes.

The Atheniens seriously multiplied the nombze of bokes, which Xerxes caryed from thence into Persie. & Seleucus kinge of Macedony caused thē many yeres after to bee conueighed to Athens again. After ỳ Ptolomeus kyng

Athens made many bokes. Ptolomeus liberaries.

kyng of Egypt gathered together. vii. C, M. bookes, whiche were all brent in the former battayle of Alexandria. Neuertheles, Strabo recorderth ỳ Aristotle did institute the first library, and left it to Theophrast his disciple, and taught the kynges of Egypte how they should order their library: Theophrast lefte it to Nelus and of him Scepsis receyued it. There was also a Library at Pargamus very auncient In Rome Asinius Pollio had the first library, whiche was occasiõ that good wittes employed great & graue study in learnyng to the ample furtheraunce and commodity of the common wealth of the citee. There be at this day many in Italye, but the most famouse is the library, which Frederyke Feltrius Duke of Urbine dyd cause to be edified. Truely the commoditie of liberaries is right profitable & necessary, but in comparisõ of the craft of Printing, it is nothing, both because one man may Printe more in one day, then many men in many yeres coulde write: And also it preserueth bothe Greke & Latin auctours frõ the daunger

Aristotle had the first libra-rye.

Asinius. Polli.

F. Feltrius.

Printing.

ger of corrupcion. It was founde in Germany at Magunce by one I. Cuthenbergus a knight: he foũd mercouer the Inke by his deuyse that Prynters vse. xvi. yere after Printing was foũd, which was ỳ yere of our lorde. M. cccc. lviii one Cõradus an Almaine brought it into Rome: and Nicolas Johnson a Frencheman did greatly polysh & garnish it: And now it is dispersed through the whole world almost. Before the vse of Paper men vsed to write in leaues of date trees, & somtimes on the barke of trees: Afterward thei wrote the publique writinges in plates or shetes of leade, & their priuate matters in tables & ware, for tables (as Homer testifyeth) wer afore ỳ siege of Troy. Paper was deuised by kynge Alexander as Varro affirmeth, it was made of a kind of fen rishes, ỳ grew in the marish groundes of Egipt. But Plinie sayeth, it was vsed in the time of king Numa, that reigned. ccc. yeres afore Alexander, & hys bokes, which were founde in a chest of stone in a fyld by L. Pitilius a Scribe, wer writẽ in paper. In processe of time

John Cuthenbergus foũde Printing.

Thei wrote in plates of leade.

Paper.

paper,

Paper. paper, that we vse now, was inuented, it is made of lynen clothe beaten together in milles made for that vse. ¶ Parchement, as Varro wytnesseth, was foũde in Pargamus, albeit the writers of Hebrewe stories, as Josephus sheweth, vsed parchement: they wrote also in goate skinnes and shepe skynnes, in olde tyme as Herodotus declareth.

Parchement. There be diuerse maner of papers, as paper royall, paper demy, blotting paper, marchaũtes paper. ¶ The vsage of writing by caractes is very auncient, and was founde by Tyrotullius fremã as Eusebius supposeth, & Julius Cesar vsed it muche in secrete and preuye counsels. The arte of memorye was foũde by Simonides in Thessalie: For what time he was boden to a banket at a nobles mannes house called Scopa, it chaũsed that he was sente for to speake with. ii. yong mẽ at the gate & straighte waye the banketting house fell and destroyed all the gestes: Then he, because he remẽbred in what order & place euery one sate deliuered euery manne hys frende to be buried. By that facte both

Diuerse maner of Paper.

Arte of memorye.

he per-

he perceyued the order of the art of memory and what commodity came to the remembraunce of man by suche places & images as be conteined in that feate. In memorye excelled Cyrus kynge of Persye, which could call euery man in his host by name. Cyneas the ambassadour of Pyrrhus the day after he came to Rome, saluted euery order of nobles by their proper names, Mithridatus coulde speake. xxii. languages. Julius Cesar coulde wryte, reede, endite, and heare a tale all at ones. Adrianus the emperour coulde do the same.

Men of great memorye.

¶ The. vii. Chapiter.

¶ *The beginninge of warre with other thinges concerning the same.*

Chyualry, wherein is declared the manly corage of noble captaines, was deuised (as Tully saieth) by Pallas, as Diodorus thinketh, the maner of war was founde oute by Mars. Albeit Josephus telleth that Tubalcain, whiche was afore the flud dyd first practise feates of armes, wherby it appeareth that the vse of warres is of great

Mars authour of chiualrie.

Tubalcain

great antiquytie, but it is vncertayne who was the first warriour. Afore the finding oute of weapons, men vsed to fight with their fistes, feete, & bytinge. And thus began battaile, as Lucretius wryteth.

Handes gripen, fote, tothe, and nayle, Where first weapons vsed in battayle.

Staues.

After warde they began to fight with staues and clubbes. And therefore they assigne to Hercules a staffe and a Lyõs skynne. For mẽ in the beginning vsed staues to reuenge their iniuries & quarels, and couered their bodies with skinnes of wilde beastes in stead of armour

Palamedes, array watches warding. Watche wordes.

Palamedes ordered and set men fyrste in aray appointed watches and warding to be kepte, and watche woordes in the battayle of Troye. At the same time Sinon excogitated bekons & fires Plinie saieth that the Phenicians inuẽted first the policies of warre. Diodorus affirmeth that Mars forged first weapõs, & armed souldiers with them, and therfore the finding out of them is attributed to him: but the instrumẽtes of warre were foũde by diuerse men at sundry

sundrye tymes.

Helmettes, swordes, and speares, the Lacedemonians founde: yet Herodotus supposeth the tergattes and salettes to be the inuencion of the Egiptians & so to haue comen into Grece.

The haberion was deuised by Pidias Mellenius, shildes by Pyretus and Acrisius as they fought together.

Legge harnes and crestes of salettes were inuẽted by the Cariẽs, Jauelines Etolas, Dartes with thonges or strinnges by Etolas sonne to Mars, billes by the Thraciens, iustynge speares and morespikes by Tyrrhenus: they were vsed firste in the siege of Capua, that Fulgius Flaccus layed to it. Penthisilia imagined polares, and Pyses huntyng staues: bowe & shaftes, sythes Jupiters sonne inuented, although Diodorus ascribeth the inuencion of thē to Apollo. Notwithstanding. Artabenus, whome Eusebius reciteth sayeth that the inuẽcion of armour, began by Moses, which beyng very younge acheued the firste hardy enterpryse agaynst the Ethiopians. Of all engines of warre, the

helmettes
Swordes.
Speares.
Targets.
Haberion
Shyldes.
Legge harnes.
Jauelines
Dartes.
Justinge speares.
Morespikes.
Polares.
Huntinge staues.
Bowe and shaftes,
Sithes.

Crossebowes.
quarelles.
Boltes
Brakes and slinges
Cranes or Vernes.
Rammar,
Sough.
Gonnes.

the Cretians founde fyrste the crosse bowes, the Syrians quarelles, or boltes, and the Phaeniciens found brakes & slinges: howbeit, Vegetius holdeth opinion that Baleares, a people which dwell in the Spanyshe seas, ordayned slinges, Cranes, or vernes to winde vp great weightes were ỹ deuyse of Ctesiphon. The rãmar called in Latin Arres, wherwith walles be ouerthrowen, was made be Epeus at Troye. The sough or tertise called in Latine *Testudo* to myne walles, Artemõ Clazemonius instituted. But of all other ỹ euer wer deuised to the destructiõ of mã, the gonnes be most deutlish, which was perceiued by a certain Almaine, whose name is not knowen: After this sort, it chañced that he had in a morter pouder of brimstone that he had beatẽ for a medicine, & couered it with a stone, & as he stroke fire it fortuned a sparke to fal in to the pouder: by & by ther rose a great flame out of the morter, & lift vp ỹ stone wherwith it was couered, a great heyght: And after he had perceiued ỹ, he made a pype of tyron, & tẽpered the pouder, &

so

ſo finiſhed this deadly engyn, & taught the Venetians the vſe of it. When thei warred at claudius dyke againſte the Genuates, whiche was in the yere of our lord. M.ccc.lxxx. For this inuencion he receiued this benefit ẏ his name was neuer knowen leſt he might for this abhominable deuiſe, haue ben curſed and euil ſpokē of whileſt the worlde ſtādeth

what yere gunnes wer foūde.

Reclaimig of horſes

The way to reclaime & ride horſes after the iudgemēt of Plinie, Bellerophon taught firſt: which roode the ſwift Pegaſus into a moūtaine of Libie called Chimera, as Diodorus ſuppoſeth it was Neptune, ẏ not only taught to reclaime & ride horſes, but alſo after the minde of Lucane brought to lighte the firſt horſe. Bridels, bittes, horſeharnes or trappers ẏ Peletroniās a nacion of Theſſalie foūd, & as ſome thinke ẏ caſt to breake & tame horſes, was learned of thē, which alſo taught lhowing of horſes, Alſo ẏ Numidiās rode their horſes wout ſadles. Cartes wō. ii. horſes & wag gōs ẏ Phrigi. vſed firſt chariotes. Erichthonius deuiſed firſt in greece, fightīg on horſebacke ẏ Cētaures foūd in Theſſalie. Notwſtādig al ẏ cōmodities of ſuch

Bridle bittes.

waggons: Chariotes Fighting on horſe backes.

beastes, as horses, Mules, Asses, and al other bearing & drawing beastes were at the beginninge. For it is manifest that the Egiptians, and Hebrues, Assirians & Arabians vsed theim: but the glorious Grecians vsurpe all to their owne glory and ambicious praise and commendacion.

The. viii. Chapiter.

¶ The institution of Olimpiades with other shewes and games.

Playes or shewes

OF Playes or shewes in Grece there wer foure principal, wher of the moste principall was Olimpiades: which were kept euery fiue yere in the mounte Olimpus, and ordeyned by Hercules, one of the .v. brethren named Idaei Dactili, in honoure and remembraunce of Jupiter In this

Corilus. game. Corilus an Archadien wan first the prise as Eusebius saieth. Plinie affirmeth that Hercules sonne of Alcumena obteyned the victorye there first.

Exercises vsed in the Olimpiades. There was wrastlynge, runnynge wyth horses and on foote, turnynge, leppynge, coursynge, wyth chariottes: contencion of Poetes, Rhetoriciens,

Puli-

Musiciens, and disputaciõs of Philosophiers, and great assẽbles out of all Grece. The maner was then to Proclaime warres, or enter leges of peace the rewarde of the victorious was a garlande of Oliue, which tree grewe there beside. By this thei cõpted their yeres, as the Romaines did by Lustra & their coũsels. The second shew was Pithii, which wer in honor of Apollo and made by Apollo himself, in memorial of his actiuite, in banquishing the great Dragon Pithon, that was sent by Juno, to persecute his mother Latona. The. iii. game was Isthmii, deuised by Theseus, in the worshyp of his father Neptunus, as Hercules had doen by Jupiter: thei had the name Isthmii, of the narrow place in Grece, that Corinth stode in, wher the plaies wer celebrated, beside an olde tẽple of Neptune, enuironed with a darke wode of Peche trees. Thei y wan the mastery, had a garlande of Pine tree. The. iiii. game was Nemei, named of the forest Nemea. These feastes y Argiuans kept solẽpnely, in reuerence of

The rewarde of the victors

Nemei.

Hercules, that slew their mighty liõ, whose skynne he ware for his cote armoure. Pirrhus daunce was a kinde of daunsing, wherin the Lacedemoniãs practised their youth, from thei wer. b yere of age, as a preparatiue to greter affaires of war. It was first instituted in Crete by one Pirrhus, that was one of the Cibilles prestes. Thei daũced it in armoure, and with weapons on horsebacke, as Solinus testifieth. Naked games wer first inuẽted by Licaõ, funeral playes by Acastus, wrestelig by Mercury, Dice, tables, tennis, and cardes, wer foũde of the Lidiãs, a people of Asia, & begon not for any lucre or pleasure, but for a cõmon wealthe. For what time their coũtrei, had great scarsenes & want of corne, insomuche that it was not able to suffise the people, thei mittigated & swaged their hũger & scarsitie, in this wyse, one daye they toke their meate moderatly, & another day by course, thei applied such sportes & passtimes, to dryue away the tediousnes of their famyne & hunger. The Chesse were inuented the yere of

Pirrhus daunce.
Naked games.
Funerall playes.
Wrestlig.
Dice.
Tables
Tennis.
Chesse.

the

the worlde thre thousande, vi. hundred
xxxv. by a certaine wisemã called Xer- Xerxes.
xes, to declare to a tiran, that Maiesty
or auctoritie, without strength, assi-
stence, and helpe of his men & subiec-
tes, was casual, feble, & subiect to many
calamities of fortune: his intẽt was to
breake the fierse cruelti of his harte,
by feare of suche daungiers as myght
chaunce, or come to passe in the life of
man. There is a game also ỹ is plaied
with the postorne bone, in the hynder
foote of a shepe, ore, Gote, fallowe or
red Deere, whiche in Latin is called
Talus. It hath foure chaũces, the ace Talus.
poinct, ỹ is named Canis or Canicu- Canis.
la, was one of the sides, he that cast it, Chaũces.
layed doune a peny, or so much as the
games were agreed on, ỹ other syde
was called Venus, that signifieth. vi. Venus.
he that cast the chaunce wan syre, & al
that was laied doune, for ỹ casting of
Canis. The .ii. other sides wer called
Chius and Senio: He that dyd throw Chius.
Chius wan. iii. And he ỹ cast Senio, Senio.
gained. iiii. This game (as I take it) is
vsed of childrẽ in Northfolk, & thei call

Chaunce bone. it the chaunce bone, thei play with iii or foure of those bones together: It is eyther the same or very lyke to it.

There was in olde tyme a game at the Dice called Vulturii, & Hercules Basilicus, that Plautus maketh mẽcio of: but thinueto2 of those games be yet vnknowen, albeit, it semeth to be a deuise of the Romaines. And likewise the auctho2 of the game, named odde or euẽ, and holding vp of hãdes or fingers is vncertain. There be some that referre the finding of the Cardes and Chesse to the noble Palamedes.

Vulturii. Hercules. Basilicus.

Odde and euen.

Palamedes.

¶ The. ir. Chapiter.

Certaine playes of the Romaines.

Lupercalia

LVpercal was a caue at the foote of the mounte Palatyne, hallowed to Pan a misticall God of the Archadiens, where the custome was to sacrifice (a Gote, as Plutarche repo2teth) a Dogge, because he should kepe the Wolfe from their foldes. The oblacion was made in Februarii, about the .rv. kalendas of Marche, after this rite and fashion. The yonge men all naked, ran and coursed about wantonly

wantonly and lasciuiously, in honour of Pan, with whippes and scourges in their handes: and the women offred them selfes, to bee beaten with theyr scourges, supposinge that it helped to the fruictfulnes of childzen: this pastyme was instituted by Euãder, that came out of Archadia, Mercius Antonius in this play naked, set ẏ Diademe on Julius Ceasers hed. There was also another shew called Circenses, whiche were celebzated in a place walled about, named Circus, wher was vsed fyghting, and coursyng of hozses, and running with charettes. The rites of these festes. Whippes. Circenses

The Circus that we name Liskes oz Tiltes, were of great length, and had barres, wher the rase shold begin, and at thother ende was ẏ wager set, that shei ran fozther was vsed in the same place tourning. These wer lõge vsed solẽpnely of the Romaynes, and had ẏ title of great plaies oz games. The iii. kinde of plates were Saturnalia, which continued fyue dayes in Decẽber, & were kept very costly and sumptuously with great spozt and gladnes, Tiltes. Saturnalia.

and mutual feastes, & presented ordinarely one another wt gyftes. It was also the maner in those feastful daies, that seruauntes should haue equal power in thinges, and like auctoritie, & sit at the table with their Maisters, because in Saturnes tyme, all thinges were vsed in commō. Janus ordeined theim in honour of Saturnus (as Macrobius declareth) & some saye thei begā in Athens. Ther was also another game of swearde plaiers vnarmed: the occasiō of their beginning, because the Romaynes when they wente to war, should se fighting, woundes & swearedes, to the intent that thei shold be the lesse afraied of their enemies armed, or be discouraged, whē thei saw the bloudy woundes in the fielde, therfore the chief capitayne or lieuetenaunt of the hoste should exhibyte to the people, a game of fence of swearde players.

Swearde players.

¶ The.x. Chapiter.

¶ Who founde Truse, leages, sundry kyndes of makinge it Triumph and Ouacions.

Truse

TRuse, that is calleda couenaunt of peace for a season, was instituted by Licaon, it was taken some time for yeres, as the Romaines toke truse with the Ueientes for forty yeres, with the Cerites for an hũdred some tyme truse was made for houres, as Caius Pontius a Samnite, required of the Dictator of Rome, truse for. vi. houres. Leages of peace and cryes in common places, Theseus did ordeine in Grece, but Diodorus assigneth it to Mercurie. Neuertheles, thei were in frequent vse longe afore that tyme in Assirie and Egipt, and namely emouge the Hebrues. For Jacob made a leage with Laban. And Moses offred condicions of peace to the princes of the countries, by whom he passed: and after him Jehosuah stroke vp a bonde of peace, and made a loue day with the Gabaonites. Therfore it is a great difficultie, to appointct the inuentor of it. There wer diuerse fashiõs of making Leages, as the Romaines maner was of this fashion. The herauldes of armes, at the commaundemẽt of the

Truce.

Truce for yeres.

Houres.

Leages.

Cries.

Jacob made a leage with Labau.

Jehosuah with Gabaonites.

The Gomaynes leage.

kinge, toke and smit a hogge, appointed for that purpose, saying: so let Jupiter smyte him, that disanulleth this holy leage, as I strike this hog. But Polibius wryteth, that the Herolde toke a stone in his hande, and saied: yf I perfourme & stande to the couenaunt of this leage, without gile or fraude, ỹ Goddes geue me all thynges prosperous: if I eyther do or thinke the contrary, I prayse God that I alone be destroied & cast away, as I cast this stone frō me, and furthwith he threw doune the Stone. Whē the Arabiens make a leage of peace, there stādeth one betwene the two partyes, that cutteth with a sharpe stone, the holow of the hāde of the confederates, and with the bloud that issueth out, he annoynteth with ragges taken out of their garmētes. iii. stones that stāde betwene thē, and inuocateth Dionesius & Urania their goddes: then the soliciter and intreter for the peace, findeth surety for the straūger or citezen that was party The lyke order was vsed in amities, made emong freendes.

The

The Scithians made leages after this maner: thei filled a bowle of wine and mingled it with the bloude of the that ſhould enter the bonde of peace, & then thei weate in the Bowle their arrowes, ares, halbardes & dartes, that doen, they with many wordes, vowed and curſſed themſelfes, & ſo dronke the wine both thei, & al the noble preſent. The Scithians league.

The ſame vſe was emong traitors in their conſpiracies at Rome. The Barceans conſented on their leages thus: they made their loue day, ouer a depe caue very priuy, & ſo long as the yerth continued, ſo the pacte indured. Barceans leage.

Dioniſius, which was replenifhed with the ſpoyles of many countrees, led ỹ firſt triumphe, and afterward, it was receiued of ſondry nacions, as the capitaines of Carthage, when thei ſped wel, triumphed. In Rome Romulus, after he had conquered Acron king of Cenineus, crouned with Laurell, & caryed in a chariot with.iiii. horſes, entered into the citee triumphantly. And dedicated his pray and ſpoyles to Iupiter, as Dioniſius writeth. Albeit, Eutropius Triumphe

 ſaieth

saieth that Tarquinius Priscus, first triumphed of the cõquest of the Sabi-
Camillus. nes. Camillus led the first solẽne triumphe with white horses, & a gylded chariot, and a garland of gold, with al the capitaines folowing the chariote, with cheines and Fetters about their neckes. And the senate going before in to the Capitole of Jupiters Temple, wher they offered a whyte Bull, and thẽ returned. It was lawful for none to triumph, but such as were dictator consul, or preto2, albeit, Cneius Pompeius, beyng but of the order of knigh-
Quacion. tes, triũphed as Cicero telleth. Quacion is a lesse roialty then triumphes, and was the worshyp of suche, as had ended any battayle, or atcheued anye feact wõut bloudsheding, or when the battail lacked, any of ẏ due circũstances of appoinctig, thei ẏ came into the citee with ẏ pompe wer crouned with a garland of Mirtil. And went a foote into the capitole, all the senate folow-
Posthu- ynge him, and ther offred a shepe. The
mius. first that had any ouaciõ was Posthu-
Tubertus mius Tubertus. The Lacedemonias

when

when thei vāquished their enemies by craft, pollicy, or deceipt, offred a bull: whē they did valiaūtly subdue thē by force of armes, they sacrifyced a cocke of the maner of triumph, reade Appianus Liuius, or Julius Capitolinus. The offring of ỹ lacedemonians.

¶ The. xi. Chapiter.

¶ *Garlandes or crounes, the diuersite of theim, and of oyntmentes.*

PLinie testifieth that Liber Bacchus, did first inuent and ware a garlande made of Juie on his heade: and after it was taken in a custome, that when thei had sacrificed to any of the goddes, they shold be crouned with a garlande, and thoblacion lykewyse. Notwithstanding, I fynde that thuse of garlandes or crounes, is of more antiquity thē Liber Bacchus. Barrhus. Garlādes.

For Moses, that was many yeres afore him, made many crounes and garlandes of golde. At the first the maner was, in al playes & sacrifices to winde garlandes of boughes of trees. And after thei wer garnished with variety of floures emong ỹ Sicionias by Paulias and Glicera his leman. Not long after Moses. Paulias.

Winter garlandes

after the winter garlãdes that be called Egipciã, which are made of woode splitters or Iuerie, died w̃ many colores, begã to be had in quotidiã vsage.

Crouue of brasē plate

And in processe, thei made crounes of brasē plates gilted, or couered with siluer, called for their thinnes garlãdes. Last of all Crassus the riche did fyrste set fourth in his Games and shewes, crounes with siluer and goldē leaues.

Corona triumphalis.

And consequently there wer inuented many maner of crounes. As the triumphãt croune, that themperor or graũd captaine ware in his triũph, this was first made of Oliue, and afterward of golde.

Muralis.

The mural or wal croune, that was geuen to him, that scaled first the walles.

The Campe croune, that was the reward of him, that entred first the armes, into ỹ Campe of his enemies.

Naualis.

Naual or Sea croune, which was set on his hed, ỹ first borded his enemyes shyp. And al these were of golde.

Obsidionalis.

The Obsidionall croune, ỹ was worne of him, that deliuered a citee besieged, & was made of Grasse.

Ciuilis.

Ther was also a ciuil croune, which was a souerentye

that

that a citezen gaue to him, that had valiantly preserued him frō his enemies this was made of oken braūches. And this maner of croune the Athenies did first deuyse, & gaue it to the Pericles. Pericles.

Ther wer moreouer crounes of pearles, trenche crounes & garlandes, cōposed of the eares of Corne, which as Plinie witnesseth, was first in vse emong the Romaines. But Garlandes made of Cinamome, wouen & imbossed with golde, Uespasianus did firste cōsecrat in the capitolie, in the temple of peace. In space of yeres, therecesse of crounes was suche that the Grecians in their bankettes, crouned both their heddes, and Cuppes also, whereof the Jouiās wer aucthors. By this sorte of crounes, Cleopatra empoisoned Antonie, as Plinie writeth. And Artarerres vsed crownes of Garlandes in his feastes, to this Virgyl alluded in hys Aneidos. Garlādes, of Sinamome. Cuppes were crowned.

They set fourthe their golden goblettes:
And crouned them VVith freshe chaplettes.

Oyntmentes (as Josephus writeth) notwithstanding, that Plinie saith the contrary, Oyntmentes.

contrarye, were vsed longe afore the battayle of Troy, for Jacob sent to his sonne Joseph in Egipt oyntementes: and Moses that was thre hundred and fiftie yere, afore the siege of Troy, maketh mencion of oyntmentes, concerning the sanctificatiō of the tabernacle and priestes of the olde testament: albeit, it is not knowē, who was first diuerse of theim. Plinie and Solinus report that Alexander, when he wāne the campe of Darius founde emōge other Jewelles and spoyles, a casket of oyntmentes, that muche pleased him: But Herodotus dothe declare, that it was in frequēt vse afore Darius time For Cābises Cirus sonne, sēt ambassadours to Aethiopus king of the Macrobians, with great presentes, wher of a bore of oyntmentes was percell. When the king had lerned the maner of the confection of it, he contempned & neglected it, as a thing of no value. It is no certaine when they came into Rome: but I finde in Plinie, ỹ the. v. hundred sixty and. v. yere, the citee Antiochus beeing vanquished, and Asia subdued

Aethiopus dispysed oyntmētes

Oyntmentes myght not be sold

subdued and conquered P. Licinius Crassus, and Julius Caesar then Cē-sours cōmaunded that no forreine nor straunge confection of oyntementes, shoulde be solde in the Citee.

¶ The. rii. Chapiter

¶ *VVho founde out Metalles, Smithes Coles, Fyre, Candelles, and BcloVVes.*

OF al metal, wherein worldlye substaūce consisteth, gold, that all men sore couete to haue, is the most precious. For the desire here of, they haue dygged in the depe botō-lesse abisse of the yerth, & at the length (as Phalerius saied) they wyll dygge Pluto out of hel for it. And Diogenes what time he was asked why gold loked so pale, answered verye well, sayinge: because it hath many that lye in wayte for it. Cadmus, as Plinie affirmeth, founde it in the mount Pāgeus in Thrace, or as some thinke, it was Thoas & Eaclis, that inuēted it in Pāchaia. Siluer Erichthonius of Athens or Teacus foūde out. I thinke thei report that gold was foūd in Pāgeus, because ther is great plēty in ẏ hil, as herodotus

Gold.

Cadmus founde Golde.

Siluer.

Iron. Lead. Brasse. Tonges. Leuer. Stithe. Meltinge brasse. Harpe. Smithes forge. Idei Dactili.

rodotus dothe write. The fiue brethrē named Idei Dactili foūd frō in Crete Diodacritus fet lead out of the Ilelādes against spayne called Cassitrides, as Strabo declareth, brasse was foūde by Cinirs, in the Ile of Cipres, and Solinas saieth it was foūde in Crete. Ciniras also deuised the tōges, fyle or Rape, Leuer, and stithe. Notwithstāding Clemēt saieth, that Selementes and Damnameneus .ii. Iewes, foūde Irō first in Cipres, and the Pannonians Brasse. Aristotle holdeth opiniō, that Lidus a Scithian first, taught to melt & worke brasse, Theophrast thinketh it was Delas a Phrigiā. Strabo writeth that a certaine people named Thelchines, wrought Irō and brasse fyrst, and thei made a swearde named Harpe, which they gaue to Saturne. The Smithes forge, some thinke the Calibians foūde, and some suppose it wer the Ciclopes, which first vsed the Smithes crafte. Diodorus holdeth the opinō, that Idei Dactili and Vulcanus wer aucthors of fire, Irō, Brasse, Siluer, Golde, and al that is wrought wyth

with the fyre. Sothering of yron Glau cus founde, and Cadmus meltinge of golde. Neuertheleſſe I take it that all theſe afore named foũde the vſe of ſuch thinges in their countries where they were inhabitauntes. For the vſe of all ſuche metall was perceyued in the beginninge of the worlde by Tubalcain which was ſonne to Lamech and occupied ſmithe craft. Clemẽt referreth the tempering of yron to Dedas. Fyre is ſuppoſed to be the inuencion of Vulcanus: Victruius ſayeth that the trees toſſed and ſhaken with windes, by beating together of their boughes excyted fyre. But it had bene more conuenient to haue aſcribed the gifte of it to God, which gaue it to man to be a remedy againſte the daunger of colde. Pirodes firſt ſtroke fyre out of ſtynte: Prometheus taught firſt to kepe it in matches: Plinie telleth how the ſpyes in armies and campes, or els the ſhepardes dyuyſed to ſmyte fyre by rubbing of two peces of wode together. Laurel and Iuye be beſt for that vſe. Belowes wer foũd by Anacharſis as Strabo witneſſeth:

Sothering of yron.

Fyre.

Pirodes ſtroke fyre out of flint ſtones.

Smiting fyre with wood.

Belowes.

Candels.

Candels the Egiptians inuented.

¶ The.xii. Chapiter.

¶ *VVho ordeyned coynes, lokyng glasses, ryn-ges VVith precious stones.*

Money. COynage, of what metall soeuer it was made, as it maye appeare by Josephus, is very auncient: For Cain Adames sonne was very gredie in gathering together of mony. Herodotus writeth that the Lidians fyrste coyned siluer and golde to bye and sell with. For afore the siege of Troye as wytnesseth Homere, mē vsed to chaūge stuffe for stuffe. Albeit in the tyme of Abrahaim there was money currant, for he bought the double caue, to bury his wyfe Sara, of the Hethite Ephron for CCCC. syckles of syluer, whiche was afore the siege of Troye many yeres. In Rome the furste coyne of golde was smyttē the. cccc. xlvii. yere of the citee. And it was named a ducate, and after it began to be vsed in manye places at foure tymes. Phedon began syluer coyne in the yle Egina. It was mynted

Lydians.

Sycles.

Golde in Rome.

Phaedon.

Syluer was coyne

in

in Rome. CCCC. lxxxiiii. yere after the cytee was buylded, the p̄yntc of it was a Chariot wyth two hoꝛses, and some wyth foure . Janus dyd cause bꝛasse to bee coyned wyth a face on the one syde and a shyppe on the other side, to the intente to gratifye Saturnus (whyche arryued there in a shyppe) by settynge fourthe hys memoꝛye to their posteritee and successours . Seruius Tullius fyꝛste coyned bꝛasse wyth an ymage of a shepe and an ore, as Plynie wꝛyteth Lokynge glasses of syluer were deuysed by Pꝛaxiteles in the time of Pompeius Magnus: There were also inuented lookyng glasses of steele, leade, chꝛistall, glasse, and myngled stuffe, wherein we beholde oure vysages. Albeit it is vncertain who did fiꝛst fynde theim, sauynge that Plinie sayeth on Sidon ymagined them of glasse. Kynges wyth a pece of stone wꝛought in theim bee repoꝛted of Plinie to haue beene made of Jupiter foꝛ to keepe in memoꝛye the punyshemente of Pꝛometheus, foꝛ that he deluded the Goddes of the elemente of fyꝛe, and dyd

ned in Egina.

Janus coynes of bꝛasse.

Seruius Tullius.

Lookyng glasses.

Sydon.

Kynges.

Pꝛometheus.

traduce it to mans vse, but that is a fable of smale credite. For the vsage of ringes and precious stones is of greate antiquitie, for I rede in Genesis that Judas gaue his daughter in law Thamar a ryng and braches, as pledges of his promyse. And Moses that was .cc. yere before the battayle of Troy speaketh of rynges and precious stones for making of the arke and vestures of Aaron, as Braches and smaragdus or emrode. In Rome at the first they vsed rinGinges of yron. ges of yron euery man sauing the tribunes. It was lōge afore the senatours had any rynges of golde and as Macrobie writeth, thei vsed them not so much for trimming and deckynge of them selues, as bicause to seale letters with thē in somuch that it was not permitted to any man to haue mo then one, and that was allowed in none but free men. Afterwarde they began to graue seales in precious stones. And, least they should be broken with stresse, they ware them on the fynger of the left hande, that is nexte the lytle synger, because the lefte hande is not put to much labour as the ryghte

Rynges serued to sele letters

A man myghte haue but one ring.

Ringes wer wone on the left hande.

ryghte hande or els, as Macrobye sayeth, because there goeth a vain frō that fynger to the hart. Kynges also were vsed & woone of the knyghtes in Rome that by them they mighte be discouered and knowen from the common sorte of the people.

Knightes ware rynges for a difference.

¶ The xliii. Chapiter.

¶ The originall or glasse, ambre, vermilon, Mirrha, and Christal.

IN Phenice which is a part of Siria, marching on Jury at the fote of the mounte Carmel, there is a pole called Candebea, wherof the riuer Belus springeth, in the whiche glasse, as Plinie writeth, is ingendred. For it is reported that on a time when a marchauntes ship, that was freghted with saltpeter (for so some expounde *nitrum*) arriued there. And as they rominge on the sandes & sea bankes prepared their meate. It fortuned that because they had no stoore of stones to bere vp their vessels, wherin they sodde their meate, they toke out of their shyp greate peces of Nitre to set on their victuals, which

Glasse.

Nitre.

after they chaunsed to bee on fyre and myngled wyth the sande, there ranne bryght flakes of this precious licoure. By this ryuer is Mennon hys toumbe, and as Iosephus writeth, the nature of that water is to turne and transforme other metals into glasse. Ambre, as Diodorus witnesseth, was founde in the yle Basilia, whiche lyeth against Scithia aboue Galatia in the great Ocean, where it was first cast vp, and was neuer sene nor foūd in any other place before.

Ambre.

Vermilō. Vermilon or redde lead was founde in Ephesus by Gallius an Athenien: And it was in Rome coūted and taken for holy, in somuche that on their feastfull dayes, they paynted the face of Iupiters ymage with it, and the bodies of them that triumphed, & Camillus tryumphed so, as Plinie wytnesseth. Mirrhe, which is an humoure congeled and constipated together with heate, commeth out of the eastre parties, and namely out of Carmania: Pompetus in hys triumph of the pyrates and robbers on the sea brought it first into Rome. Chrystall is a stone that is congeled of pure water

Mirrhe.

Chrystal.

water not with cold, but by a power diuine of heate, whereby it reteyneth hys hardnes, & neuer relenteth or melteth, and receyueth diuerse colours, and this is the mynde of Diodorus. But Plynie holdeth opinion that it commeth of the yse, extremely frosen. Neuertheiesse it is vncertayne yet who founde it.

¶ The. xv. Chapiter.

¶ *The beginning of ymagery, and of Alexanders ymage.*

Images.

CVncernynge the vse of makynge ymages, from whēce it came, auctours differre and vary. For Macrobitus cyteth one Epicardus that sayeth it began of a superstition of Hercules, which according to the nomber of his companions whome he loste in hys voyage into farre countryes: When he came home into Italye made ymages of them and caste them downe at the bridge sublictus into Tibre, to thentent they shold be caryed into their nature countryes, thinking that to bee a iuste parentacion for their Funerals. Neuertheiesse he taketh it that they came rather of the custome of

Hercules.

Wood bridge.

The Archadians maner.

the Archadians, whiche as Diodorus writeth, in the wandrynge abroade repared into Italy, and buylded a chapel to Pluto and an Alter to Saturnus, wher thei pacified Pluto with the heades of men, and burned the bodyes to Saturne. For so they erpounded theyr oracle.

An oracle.

Et capita inferno et patri transmittite lumen.

Geue hedes to Pluto the God infernal,
And Saturne his father the fyre lustral.

¶ The sacrifyces that were offered to Saturne were named *Saturnalia*. After Hercules as he passed throughe Italy, when he had conquered and subdued Gerion, aduertised theim to chaunge that vnlucky sacrifice into fortunate oblacions, and taught them to make images of heades of men to Pluto: And to lyght tapers of ware in honour of Saturne. Lactantius sayeth Prometheus made first ymages of softe claye, and taught ỹ waye to make statutes: Some saye, as Diodorus writeth, that the Ethiopians fonde the first vse of ymages, and of theim the Egiptians learned.

Prometheus made ymages.

Not-

Notwithstanding I fynde that images were long afore that time: For Rachel when her husbande fled out of Mesopotamia, from Laban his father in lawe, did steale away her fathers goddes, and therfore it appeareth that ymagerye is of an auncient begynnyng. And some there be that thinke men toke occasion of God to make ymages, whiche wylling to shewe the grosse wyttes of men some perceiueraunce of hym selfe, toke on him the shape of man, as Abraham sawe him and Jacob also. And the scripture semeth in sundrye places to attrybute to him handes, feete, eyes & eares, which be partes and membres of men. And by this meanes men gathered the maner of making ymages of God, because to kepe hym in freshe memorye. And this is the true original of imagerye. Spurius Tullius made in Rome the ymage of Ceres of brasse. After- Ceres ywarde were made statutes of menne to mage of excite and encourage valiant heartes to brasse. highe enterpryses. And for that cause the Athenies set vp the ymages of Hermodius and Aristogiton that slew and

Leõtimus georgias made hym selfe an Image of golde.

expulsed the tirannes. Leontinus Gorgias made him selfe an ymage of pure golde not hollowe fyrste and sette it in Delphos the. lxxviii. olympiade. Pharnaces caused one to bee made of syluer lyke him selfe, whiche Pompeie in hys triumph remoued. In Italy M. Attilius Glabrio made y first statute of golde on horsebacke in remembraunce of hys father: There were also ymages made of brasse, yuory, woode, and marble. The maner of the Romaynes was to set vp theyr ymages couered, but the Grecians vsed to forme theim naked, and the Romaynes also had a ryte to brenne encense, and light tapers afore them. In this arte many were very expert, as Plinie reherseth. But Phidias of Athens passed them all. In Rome the kyndered and familie of the Macrians were accustomed to were on them the ymage of Alexander the great graued: as, men in golde or syluer women in calles and rynges: bicause it was reported, that he should achene well in al affaires which did beare on him Alexãders image eyther in golde or syluer.

M. Attilius made the firste Image in Rome of golde.

Phidias.

And

And therefore Augustus Ceasar used longe the ymage of him in sealinge his letters. Augustus Seale.

¶ The. xvi. Chapiter.

¶ *Paynting, and potters crafte, or Worckynge in earth.*

Paynting

Picturature, Gykes a Lidiã, as Plinie thinketh, did first inuent & diuyse it in Egipte. In Greece Pirrhus the cosyn of Dadolus, after Aristoteis mynde. But Theophrastus sayeth that Polignotus an Athenian founde it, yet Plinie agreeth nether wyth Theophrast, nor yet wyth hym selfe: for in his. xxxv. booke he sayeth that Polignotus a Thasian dyd fyrste paynte women in syngle apparell, and trymmed theyr heades wyth calles of sundrye colours, and set fourthe pyctures to the shewynge more decente, in openinge their mouthes, & made their tethe to be sightlye, & the visages more fauourable to beholde, but who founde it, it is vncerteine. For the Egiptians saye they had that art. vi. M. yere afore it came to Greece: And they of Greece affyrme Polignotus.

affirme it was begon by the Sicionians, and some of the Corinthians. Albe it all confesse it began of the drawynge of a mā with lynes. In processe of time it wared more sūptuous with colours. Drawing pictures with lines or shadowes Philocles an Egiptian or Cleantes a Corinthian deuised. Thelephanes a Sicionian and Ardices of Corinthe vsed first this art without colours, and Cleophantes of the same countrye inuented first colours: Appolodorus obteyned muche prayse with the pensyll. In this excelled Timagoras, Pithius, Polignitus, Aglaophon, wyth other that Plinie reciteth in the.xii. booke: And Raphael sanctus an Urbinate, is very excellente in expressinge of lyuely ymages of men in this faculte. The potters occupacion that worketh all thynges in claye and yearthe, Chotebus an Athenian founde as Plinie in his. vii. booke telleth. In his.xxxv. booke he ascribeth the original of it to Dibutades at Corinthe: which by the helpe of hys doughter inuented this crafte, for after she vnderstode that a ponge manne her louer

The beginninge of paincing.

Cleophantus inuented colours Pensyl.

Potters crafte.

Debutades worker of claye.

louer shold depart into a straũge naciõ
for the tẽder loue ẏ she bare to him, she
drewe his ymage on a wal after the pa
terne of his shadow by cãdelight, which
her father fylled & fashioned with claye
and made it into a figure & resẽblaunce
of his body, and dried it with the fyre, &
set it in the cõmon hoote house where ẏ
maides & womẽ kept bathes: And there
it remayned tyll Mummius destroyed Mummi-
Corinthe. Some saye it was founde by us destroy
Rhenus & Theodorus in the yle of Sa- ed Corinth
mos. And Demeratus father to Tar- Demara-
quinius Priscus king of the Romayns tus.
brought it into Italy, & after him Eu-
chiras & Eugranius amplified the sci-
ence more copiously. Makynge of
mouldes, & the waye to worke ymages Moulds.
in thẽ Lisistratus a Sicionã inuented.
The potters whele or frame, as Epho Potters
rus saith Anarcharsis a philosopher of frame.
the coũtre of Scithia foũde: Some saye
it was Talus Dedalus syster sonne.
The special workemã in this art were
Dimophilus and Gorgosus.

¶ The ende of the Abridgement
of the seconde booke.

The

¶ The first Chapiter.

¶ *The inuencion of husbandry VVith other thinges concerning the same.*

Husbãdry Dionisius

HUsbandry or tyllyng the grounde Diodorus saith, was excogitate by Dionisius amonge the Egiptians, In Grece and Asie by Triptolemus: as Justine writeth, in Italy Saturnus: but Virgyll wytnesseth, that Ceres was fyrste inuentrice of it. Neuertheles Josephus declareth that it was perceiued and founde by Cain Adams eldest sone In the beginnyng men lyued by Acornes, and other frutes of the yearth tyll Ceres, as Plinie telleth, taught thē of Athēs, Italie, & Sicilie to sowe corne, which afore grewe amonge other herbes. Diodorus referreth the inuencion of it to Isis, Albeit, Justine affyrmeth that Triptolemus foūde it in the tyme of Herichtheus king of Athens, but Diodorus sayeth he lerned of Ceres, and had

Triptolemus.

Cayn.
Men liued by acorns.
Ceres.
Corne sowing.

had cõmaũdement to teache it abroad. In Italy Saturne instituted solwynge as Macroby testifieth, Pitũnus taught men first to mucke & cõpasse their lãde, & his brother Pilummus taught mẽ to bake & grynde, but Plinie sayeth ỹ Augeas a kyng in Grece taughte men to dunge their landes in the tyme of Homere, And Hercules afterward published it in Italie, Diodorus witnesseth that Dionisius ỹ seconde yoked oxen to the plough first, where as afore it was laboured by hãd, Briges an Athinien, or as sum report Triptolemus, as sum say one Osris found the plough: Trogus did say, that it was Habis king of Spaine ỹ taught first to plowe & sowe. Instrumentes of husbandry, as Virgil supposeth Ceres founde oute, but we must take it ỹ these men afore rehersed did teache it first in sũdry places, for it is manyfest ỹ afore their time the Hebrues & Egiptians had knowledge of this sciẽce. As Jacob, whẽ there was a great dearth of corne in Canaã, sẽt his sonnes into Egipt to bye grayne. And therfore without doubt ỹ Hebrues dyd firste

Baking & grynding.

Dungyng lande.

Pokyng oxen.

Plough.

Instrumẽtes of husbandry.

fyrst finde out the way of tilling corne, grinding with other rustical instrumentes: Sines & sarces of heare wer founde in Fraunce, as Plinie telleth, and bultres of lynnen in Spayne: In Egypte they were made of fenne rysches, and bulrysches.

Sines and sarces.

¶ The. ii. Chapiter.

¶ *VVyne, oyle, hony, chese, and straunge trees brought into Italye.*

Wyne.

DIodorus sayeth that Dionisius did first perceyue the nature of the byne, and taughte menne of Grece to plãt it, and to presse wine out of the Grape as Saturnus did in Italy Some saye it was Icarius father of Penelope that foũde it in Athens. And was afterwarde slayne of the husbandmen, when they were droncken. Atheneus in one place writeth that Orestes sonne to Deucalion first founde the byne about the Aetna in Sicilie: In an other place he saith that it was founde at the Citie Plinthina in Egipt. Arumtes a Tirthene banished out of his cõtre by Lucmon, whome he brought vp of a child, caried first wine into Fraũce,

Icarius.

Orestes.

Arumtes brought in to Fraũce

Seculus

Seculus the sonne of Aentus, inuẽted the first foode of men, of the trees, and Eumolphus an Athenian, taughte the maner of ordring of them, but afore al these, Noha was ỳ first that ether tylled the lande, or planted the Vineyarde. And when he had dronke of the fruitte of the grape, he was dronken.

Noha plãter of the Vyne.

Wyne tauernes were set vp firste by the Lidians, a people of Asia, which also foũde diuerse games. Staphilus (as Plinie saith) deleted wine first. Drinke that is made of Barly, whiche we call ale, and was the common drinke of the Egipcians, was deuysed by Bacchus: and he taught it to suche naciõs, as had no grapes growing. And for that cause England, Scotland, Irelande, Frãce, and Germanie, and all that border on the West & North seas, vse this drinke. Albeit, the Germaines put hoppes in it & call it Bere. In Grece, as Diodorus holdeth opiniõ, Pallas shewed the Olive, and the way to make oyle. And Aristeus gathered firste the cruddes of mylke, & made chese, hony. And thoyle Wille, as Plinie witnesseth, notwithstan-

Wyne tauernes.

Deleying of wyne.

Olyue oyle.

Making chese.

standing the olyue was afore Noes flood and Moses spake of Oyle, that was vsed in sacrifices, wherby it may be perceiued, that Oyle was inuented of the Iewes. Iustine saieth, Gargorus king of Curetes, founde the fashion of gathering of Hony, he dwelled in the forrest of Carchesia in Spaine. There grewe no Olyue in Italy, Spaine, nor Affrike In the tyme of Tarquinius Priscus, the hundred. lxxiiii. yere of the citee.

Gargorius.

Gathering honye.

And afterwarde the. iiii. C. xl yere of the citee there were some, howbeit, thei wer nere the sea. But indede hony was gathered first of ỳ Hebrues shepherdes

Chery trees.

The Cheritrees. L. Lucullus brought out of Ponthus, the yere of the citee. vi hundred. lxxx. Zizipha and Tuberes, two kyndes of apple trees S. Papinius conueighed out of Siria and Affrike into Italy, in the tyme of Augustus seaser. The Plane tree, the Laurell tree the Figge Tree, and apple trees, with other, whiche is not nedefull to reherse wer brought in by diuerse men, whose names are not spokē of by any authors

¶ The. iii. Chapiter.

Who

¶ *VVho named beastes, instituted Sacrifices, Huntynge, Salt, Pultries.*

Adam named beastes.

BEastes, after they were all created in their kynde, were named by Adam, with the same names, that they bee nowe called: Hyperbius sonne to Mars kylled them firste, but I had rather referre that to Abel Adams sonne: for he dyd fyrste offer to GOD, the first begotten of his flocke, & from him it spreade abroade emonge the Hebrues, and also other Countrees. Of all other, Swine were the firste that were sacrifyced of the Gentiles. In the Sacrifices of Ceres Goddes of corne, as Varro witnesseth. In leages of peace, and in Mariages: at lengthe thei came to suche outeragious cruelte, that they sacryficed men. Fleshe was not vsed to bee eaten, vntyll the tyme of Noe: and then GOD permytted it, but manye countrees longe after that, forbare and kept great abstinence from fleshe: as in the golden world vnder Saturne, mē onely liued by fruictes of the yerth. The prestes of Egipt refrained from flesh, egges and milke, because as

Hyperbius.

Abell.

Swyne was most commended in sacrifices.

Eating of fleshe.

The prestes of Egipte.

Egges

thei thought, egges were but tẽder and
soft flesh, and milke was bloud, sauing
that the colour was turned. And ỹ Es-
senes in Iurie, and Iupiters Prestes
Banketes in Crete, eate neuer flesh. Banketting
dishes and delicates, were made in Io-
nia, and then the euill custome was ta-
ken vp by other countries: albeit there
wer lawes made in Lacedemony by Li
curgus, and in Rome by Fannius. For
thabolishing of such excessiue feastynge
I would some good mã, wold prescribe
now a daies a lawe, to be precisely ob-
serued of al men, for I thinke ther was
neuer suche riot in feasting, as there is
Hunting. in this tyme Hunting and fishing, the
Fyshing Phenicians foũde. Salt & thuse thereof
Salte. was perceiued by Misor & Salech. In
Rome M. Hortensius, did first set furth
Pecocke. a Pecocke, at the Augurs feast. Pulte-
Pultries. ries of al kind of foules, wer instituted
by Marcus Laelius Strabo, a knyghte
of Brunduste. And Alexãder Emperor
had also suche Pultries. Warrens and
parkes, wer made first by Fulutius Hir
pinus. And now thei be euery wher v-
sed, but most commenly in Englande,

to

to the great damage of good pastures, that might fede other cattel. The wolfe the minatoure, the horse, the boze were cognisance of the Romaynes armyes: And Caius Marius in his seconde consulshyp, appoincted thegle for a badge of his army and Legion, with many other now a dayes, whiche bee in coate armours of noble men.

Beastes that be badges.

¶ The. iiii. Chapiter.

¶ *Who founde flaxe and Wolle, Wyth suche instrumentes and artes as longe to the same, and sylke.*

Linnen or Flaxe, as Plinie saieth, was founde by the beautiful lady Arachne of Lidia, and she taught also the waye of knyttinge Nettes to take beastes, fyshe, and foules, Minerua instructed the people of Athēs first, in spinninge and weauinge wolle: but in one place, Plinie semeth to ascrybe the feacte of weuing to thegipcians. The walkers or Fullers craft, was inuented by Nicias a Megarien: the Lidians in Sardes died Wolle firste. Spindelles for Wolle, were firste inuented by Closter, sonne to Arachne.

Lynnen. Arachne. Knyttyng nettes. Spinning Weuyng. Fullers crafte. Dyinge Wolle. Spyndels.

Arrase clothe. Hangynges of arrase, which be vsed in Halles or Chambers, Attalus kinge of Asia deuysed: and Pallas taughte the vse of clothing or apparel, as Diodorus writeth, and Eusebius saieth, one Uso a Silician borne made first Clothinge and apparell for men, of beastes skynnes: but in deede Adam, whome God did firste create, made the fyrste Lether coates for him selfe, and his wyfe Eue, our old Mother, leauing thereby a patrone to all his posteritie, of that craft.

Uso.

Apparel.

Adā made the fyrste coate of lether.

Shomakers craft. The shomakers arte one Boetholus foūde. Attalus taught mē first to weue gold in clothes. And the Phrigians inuented brodring. The Grekes deuysed the mantyle, and the Hetrurians foūde the roobes of estate. And myngeling of diuerse colours in apparell, was the inuencion of the Babilonlās. Silke, whiche in al countrees is occasion of much dissolut behauior in apparel, was foūd of the Cerites, growing on their trees and with weating they combe it of, and make it fete for their vses.

Enbrodring.

Mantyle.

Motleys.

Sylke.

Spynning & weuyng of sylke. Spinning and weuing of silke, that

Pamphila commeth of Wormes, Pamphila the daughter

daughter of Platis, deuyſed it in thiſſe Coos. Purple colour was founde, as Pollur witneſſeth, by this occaſiō. As Hercules being in loue with a beutiful lady named Tiro, walked on ỹ ſea cliffes, his grey houde chaunced to finde a ſhel fiſhe, called a purple, and when he had eatē it, thorient colour of the bloud remained on his nowt: which freſh colour the lady eſpiyng, threatned Hercules, that he ſhould neuer compaignie with her more, vnleſſe he brought her a clothe died with that precious coloure. Then Hercules willinge to accōplyſhe his ladies wyll, ſought the purple fiſhe and caried the bloude to his ſouereigne Lady. And thus began the Purple colour emong the Tirians.

Purple colour. Hercules. Tiro.

¶ The. v. Chapiter.

¶ *Buyldinges made of claye, bricke, Stone, With other like matters.*

MEn at the firſt, liued lyke wilde beaſtes, in caues and wildernes and alſo fed on fruictes and roo tes of the yearthe: but after they had perceiued the commoditie of fire, & felt

houses.

therby a great comfort, against the vehemencie of colde: some began to edifie cotages of boughes of Trees, and some digged caues in the moũtaines, and by often experiẽcing of such meanes, they attained to a greater perfeccion in buil ding. And afterward (as wittes of men be inuẽtiue) thei lerned to fashion buil ding with walles, that thei set vp with longe proppes. And did wind thẽ about with smal roddes, and so daubed them: & to kepe out the stormes, they couered them with rede, boughes or fen sedges Thus in processe of tyme, thei came to thart of building, which as Diodorus saieth, is ascribed to Pallas: but I can rather thinke that ether Cain or els Io bal son of Lamech, founde out this art.

Makyng walles of Houses.

Pallas inuented.

Buylding

Houses of claye, Dorius sonne of Gel lius, did first inuent and and set vp, ta king example at the Swallowes nest.

Bricke buildinges, were inuented by Curialus and Hiperbius, two brethrẽ of Athẽs, as Plinie iudgeth, albeit Di odorus referreth it to Vesta, daughter of Saturnus. Epimenides of Crete, first bed to hallowe hys house and fel des,

Bryckе worke.

Blessyng of houses.

des with erpiacions. Tyle and slate to Tyle and
couer houses, wer the inuencion of Si- slate.
niras sonne of Agriopa, in the isle of
Cipres. Stone delues or quarelles, wer Stone del-
founde by Cadmus in Thebes, or as ues.
Theophrast writeth in Phoenice. Al-
beit. I thinke thinuencio of suche artes
may more iustly be ascribed to Cain, or
the posteritie of Seth: whiche did make
two pillers, one of bricke, and another First. pil-
of stone, and wrote in theim all the art lers.
of Astronomye, at whiche tyme I sup-
pose, pillers and bricke wer first made,
whereby it appeareth, that the feacte of
building hath been frō the beginninge
of the world. Neuertheles, I deny not
but these afore named, did beginne edi-
fiyng in sondrye countrees.

Marble was vsed in buyldynge at Marble.
Rome, of riche men, to shew their sum-
pteous magnificence. As M. Scaurus,
beyng *Aediles*, caused .ccc. lr. Pillers of
Marble, to be caried to the makynge of
a stage, wheron an enterlude should be
played: but Lucius Crassus, was firste
that had Pillers of Marble. M. Lepi- Gates of
dus made the Gates of his house wyth marble.

Marble of Numedie, not without reproche. He was consull the yere of the Citee syxe hundred.lxxvi. Mamurra a knight, that was Maister of Juli. Caesars woorkes in Fraunce, pinned first the Walles of his house, wyth broken marble. In grauing marble, Dipoenus Scilus borne in Crete flourished first, afore king Cirus reigned in Persie.

Mamurra pinned his housewith marble.

Grauers in marble.

¶ The. vi. Chapiter.

¶ *Who made the first Citee, Tentes, Temples, and Pittes.*

Occasion of making cyties.

When men were somewhat reclamed, of their vplandishe behauor, by reason that thei wer refreshed of their extreme colde, by fyre & such houses, as thei had deuysed they gathered thē substaūce & goodes, to the sustentaciō of their housholdes & families. But after thei perceiued that mighty & stronge men did inuade & dyspoyle them of such stuffe as thei had, thei knit them selfes together in a company, and dwelled in one circuite, which thei walled about & named it a citee. Notwithstanding

standing there is muche diuersitie of opinions emõg writers, which was first For Plinie saith, Cecrops buylded the first Citee, & called it by his own name Cecropia, which was afterwarde called Athẽs. Strabo writeth, that Phoroneus buylded fyrste Argos: the Egyptians saye, that Diospolis in their coũtree was longe afore: which is credible to bee so, because thei be a very auncièt nacion. Trason first made walles: Towers (as Aristotle saieth,) the Cyclopians edified: but Theophrast thinketh the Phenicians builded them.

Cecropia.

Argos.

Diospolis.

Walles

Towers

And Virgill referreth that feacte to Pallas. But to saye the truthe Cain (as Josephus declareth,) made the first Citee, and named it Enochia, after his sonne Enoch. And the younge mẽ that came of Noe his linage, by the aduise of Nembroth, builded the first Towre of an exceding height, whiche was called afterwarde Babilon.

Enochia.

Babilon

Tentes, Jobal sonne of Lamech inuẽted notwithstanding that the Phenicians affirme, that the nephewes of Seculus founde theim.

Tentes.

Pytres.

Temples

Temples

Tẽples, as Diogenes supposeth wer founde by Epimenides in Crete. But

Pithius.

Victruuius affirmeth, that one Pithius a Carpenter, made the first temple in Pzieane, in ỹ honoz of Pallas: Herodotus saith, that thegipcians instituted the temples first. In Rome Romulus builded the first temple, in the wozship of Jupiter Feretrius. To almigh

Salomon.

ty God Salomõ kinge of the Hebzues, builded the first tẽple, iii. M.c. ii. yeres after the creacion of Adam in Jerusalẽ

Egiptian.

Pittes oz welles Danaus digged first, as Plinie teacheth, after he came out of Egipt into Argos, a coũtre of Grece.

Jsaac digged pittes

Neuertheleſſe, to tell the very oziginal of thẽ Jsaac his shepherdes dygged the first pittes, as appereth in genesis. And

Moses.

Moses caused Pittes to bee dygged in the wildernes, when he did cõducte the Jsraelites out of Egipt, which was. iii C. xc. iii. yere, afoze that Danaus came into Argos, nether was it Danaus but his daughters ỹ digged the pit at argos

The. vii. Chapiter.

The Laborinthes, turretes, sondery fashions of Buryalles.

Labozin-



Labozinthes, which we maye call Vases, were certaine intricate and winding wozkes with many entries and dooꝛes, in such soꝛt, that yf a mã wer once entered, he could not issue out, without either he had a perfecte guyde, oꝛ els a clewe of thꝛeds to be his cõduct. There were foure of them most notable, as it is repoꝛted: the firſt was in Egypt, and was called of some, the palace of kinge Motherudes, of some the Sepulchꝛe of Neres: but there be other that saye, it was builded in honour of the sonne, by king Petesucus oꝛ Tithoes, albeite, Herodotus sayeth, it was the common tumbe of ẏ kinges of Egipt: this stode a litle from the Poole of Nirios. The seconde was made in Crete, by Daedalus, at the cõmaundement of kyng Minos, wherin Theseus of Athens slewe the Minotaure. The. iii. was wꝛought in ẏ isle Lemnos by Zmilus, Rhodus and Theodoꝛus, carpẽters of the same countree. The iiii. Poꝛsẽna king of the Hetrurians, caused to bee made and set vp in Italy foꝛ his sepulchꝛe, it was al

Labozynthes.

Four labozinthes.

Crete.

Dedalus.

Lemnos.

Poꝛsenna.

of

of free stone and vaulted. The high steples or Turettes, that the Egipcians call Piramides, were betwene Memphis and Delta, two citees of Egypte, of such height, that it was meruaile holy the stone and morter could be caryed so high. One of theim that was greatest, was the worke of three thousande and lx. men in. xx. yere at the coste of kynge Chemis, whome Herodotus nameth Cheopis. Chabreus brother to thesame king, made the secõde turret not equal in height. The third, kinge Micerenus caused to bee wrought. xx. foote shorter then his fathers was. Thoccasion that thei wer made, as Plinie telleth, was leaste the people should be ydle, and Josephus sayeth, the Egipcians enforsed the Hebrues to builde those Piramides because they should be in subiection to them, and that thei might be made slaues and drudges: Or els leaste the kinges should leaue so muche Treasure to their successors, that it might moue thẽ to sedicion or treason. Mausoleum that was the Tombe of Mausolus kynge of Caria, his wife Artemesia builded most

piramides.

The greatest spire Chemis made.

The cause of making the spires.

Mausoleum.

Artemesia

sump-

sumptuously, and for that faithful loue that she bare to hym, she remaygned a widowe all her lyfe tyme.

The maner of burial in diuerse cõ- trees, is of sundry fashions: as the Mas- sagetes and Derbians, iudge them that die in sickenes very wretches, and ther- fore when their parentes and kinsfolke ware aged, thei strangle them and eate theim, supposing that it is better that thei should eate them, then the wormes The Albanes, that dwelled by ẏ moũt Caucasus, take it to be a mortal crime if thei regard, or once name thẽ that be dead. The Thracians kepe solempnely the Funeralles of the dead corpsof mẽ, with great ioy and solace: because they bee dispatched by the death of the mise- ries humaine, & reste in felicitie eterne: and contrariwise, at the birthe of their children, thei make great sorow & lamẽ taciõ, because of the calamities that thei must sustein in this miserable life. The womẽ of Inde take it for a great honesti- tie & triumphe, if thei be buried wt their husbande: for it is graunted to her that loued him best. There be other diuerse maner

Rytes of burying. Massage- tes. Albanes. Thracians fashyon. Women of Inde.

maner of buriynges emong the Paganes and Heathen people, which for as muche as they excede the bondes of humanite, and haue in them no hope of resurreccion, at this present I omitte and ouer passe thē. The Romaines, because the ded corses, that died in extreme battail, wer after their burial, digged oute of the ground: Instituted the maner of burning the carcases of men departed, which rite was executed on Silla, chief of all the house and kindred of the Cornelians, which feared lest he shoulde be serued, as he had vsed Marius. They had also in Rome, a maner of deifying or halowing their emperors ded bodies after this sort. When the emperor was ded, & his body reuerently buried wyth great exequies, they formed an Image of the emperor, pale as though he were sicke, and laied it at the gate of the Palace, in a bedd of Iuorie, and the Phisicions resorted thether to the bedde syre dayes cōtinually, the Lordes of the senate, and noble ladies & matrons standing on euery side of the bed. The vii. daye the yong lordes & nobylitye, bare

The Romaynes burned theyr dead bodyes.

Sylla.

Deifyng of Emperoure.

hym

hym on their shulders in the bed, fyrste into the olde place of iudgementes called *Forum Vetus* and then into the felde named Campus Martius where they chose their magistrates and hyghe officers: where they layed him in a tente buylded for the nones, like a towre and filled it with drie woode & swete oyntementes, and after they had finished the rites & ceremonies of their law, he that should succede in the empire put a fyre brande to the tente, & then other layed to their fyre good plēty. And by & by after al was burned, thei let flie an Egle out of the top of the turret, whiche, as they supposed, caried the soule of ỹ emperour to heauen, & frō thēce furth they honored him as a God. Cōmendacions to the worshyp of the ded bodies at funeralles, Valerius Publicola firste made in ỹ praise of Brutus, & that was longe afore the Grekes had any, notwithstandinge Gellius wryteth that Solon ordained that law in Athens in the tyme of Tarquinius Priscus. The Romaynes used to prayse the women at theyr burialles because on a tyme they were

Commendacions.

Solon.

Women had commēdacīōs in Rome.

contented to geue their golden iuelles to make a boulle to sende to Delphos, to the God Apollo.

¶ The. viii. Chapiter.

VVho made spires called Obelisti, the markes of the broches the Egipcians letters firste Sanctuary.

Obelisti. Broches.

DObelisti, whiche maye bee called log broches or spires, wer great and houge stone in Egipt made by masons from the botome smaller and smaller of a large lengthe, & were consecrated to the sonne, because thei be longe muche lyke the beames of the sonne. The first of them was instituted by Mitres, whiche reigned in Heliopolis beynge commaunded by a vision to make it, and so was it recorded & wrytten in the same. Kynge Sochis sette vp foure that were euery of theim. xlviii. cubytes long: Kameles (in whose time Troye was destroyed) reared vp one. xl. cubytes of lengthe, and another of eyghte hundred and nyntene foote, and euery syde was foure cubytes broade. Ptolomeus Philadelphus made one at Alexandria of foure cubites.

Mytres. Sochis. Kameles. Ptolemeus.

And

And Pheron set two in the temple of the Sonne of an hundred cubites longth a pece, and foure cubites abrod, on this occasion: It fortuned that this king for a great cryme that he had commytted, was striken blinde, & cõtinued so tenne yeres, and after by reuelation at the citie Bucis it was told him that he shuld receiue his sight, if he washed his yies wyth the water of a woman, that was neuer defiled with any strange manne, but was alway content with her housbande. Firste he tried his owne wife, & afterwarde many other tyl at the laste he receiued his sight, and maried her by whose vrine he was healed, and recouered his sight, and all the other wyth his firste wife he caused to bee burnt at once. Then for a remembraunce he made his oblacion with the twoo forsayde spires in the temple of the Sõne, Augustus Cesar brought two of these broches into Rome, and set on in the great tylte yarde or Lystes, yt I maye call Circus in those termes, the other he sette in the felde called Campus Martius: In these broches for the most

Pheron.

Augustus Cesar remoued. ii.

The maner of writing in Egypte.

part were wrytten Images of beastes, whereby theyr posterite and successours might perceyue the renowme of suche princes, and the maner of their vowes and oblacions.

Emblemes.

For the Egiptians vsed the Images of beastes in the steade of letters, and as Cornelius writeth, they declared theyr myndes the by figures and shappes of beastes, as by the Bee they signifyed a King ruling his commons with great moderacion and gentlemesse; by the Goshauke they mente spedie perfourmaunce of their affaires.

A bee.

Goshauke

Sanctuaries.

Sanctuary (as Statius writeth) made first by Hercules neuewes in Athens, & was called the tẽple of Mercye. From thence it was not lawfull to take anye manne violently, that repared thyther for ayde and comfort, notwithstanding Moses whiche was long afore Hercules did institute thre franchised tounes whither it was permitted for theim to go, that had doen any murther vnware or by chaũcemedly. Next after him Romulus ordained a sanctuarye in Rome to encrease his citezens, & to haue more

Neuewes of Hercules.

Moles.

Romulus.

numbre

numbre to builde the citie. There was a sanctuary in the Isle Caluaria dedicated to Neptune, & another in Egipt at Canopus consecrated to Hercules, and another to Osiris, and in Siria one halowed to Apollo. And there bee many at this daye in christendome, and namely in England: but now the liberatie and numbre of theim is sore minyshed, because thei wer occasion of great crimes and enormites. Caluaria. Egypte. Sanctuaries in England.

¶ The.ix. Chapiter.

¶ *Of Theatres, and Amphiatres, and Bathes.*

THeatres were certaine places, as scaffoldes with pentises, wherin the people of Athens stode to beholde the enterludes that wer shewed, and thei were made lyke halfe a cyrcle with benches one aboue another, that thei might without any impedimēt see the plaies. Dionisius did firste institute theim in Athens: in the myddes of the scaffolde or theatre stoode the stage, wherein Comodies, Tragedies, wyth other shewes wer exhibited to the cōmon sort. Of them the Romaines toke Theatres. Dionisius.

erample to make suche scaffoldes: whi-
Couering of Scafoldes. che Quintus Catulus caused to bee co-
uered with linen clothes, and hanged
it with sylke, where as afore they had
no vaulte to bere of the sonne or raine.
Edilis. But Marcus Scaurus beeynge *Aedil*,
that is, hauing the ouersight of all pu-
blike and priuate buildinges, made the
first in Rome that endured for ỹ space
of thirty daies, it was made vp with pil
Caius Cu lers of Marble. Caius Curio at his fa-
rio. thers buriall buylded two theatres of
Amphi- timber after suche a fashion that they
theatres. might in tyme of enterludes stande one
contrary to another in suche wyse that
neither play should disturbe other; and
when it liked hym he turned theim to-
gether & made an Amphitheatre, which
was a round scaffold full of benches of
diuerse heightes: wherin he set furth a
game of swearde plaiers. Pompeius
Magnus made the first stãding Thea-
tre of free stone, after the patron that
Julius Ce he sawe at Mitylene, when he had sub-
sar builded dued Mithridates Kynge of Pontus.
an Amphi- Caius Julius Caesar buylded the first
theatre. Amphitheatre in the felde consecrated

to

to Mars. In this were set furth shewes of wilde beastes, and sweard players, for the maner was, that suche as were condemned to death, or taken prisoners in warre shoulde bee caste there to the wylde beastes to bee deuoured & slaine. It was strawen with sande, leaste the bloude of those that were slayne should defyle theim that foughte, or dyscouraged their hartes: & therfore, there were certaine appointed to tosse and strawe the sande. The place called Circus, that we maye call Listes or Tytle yardes wer places walled about with stone of a great length, wherin was vsed coursinge and Justing, and tourneyng on horsebacke and on foote by champions and chalengers: they were first named in Tarquinius Priscus reigne, & that was called the greatest. After that two other were made one by Flamminius, and the other by Nero.

The vse of ỹ Amphitheatre.

Circus.

Circus Maximus.

The first coursig, iusting, & running wō other exercises in the Listes were what time Spurius Posthumius Albinus, & Quintus Martius, Philippus wer cōsuls ỹ yere of ỹ citee, v. C. lx. and seuen.

Fyrst iustsinge in Rome.

Yoate

Bathes pryuate.

Hoate Bathes or Stues were vsed first pryuately of all men accordynge to their degree & habilitie bycause of the preseruacion of healthe as they pretended: but in processe they builded cõmon Bathes & hoate houses to sweate in, & the nobles did Bathe & washe with the commons, & finally without any shamemenne & women were permitted moste lasciuiously to bath together. Moste notable bathes were thei that Agrippa, & Nero, and Titus Vespasianus with other Emperoures made, as Julius Capitolinus writeth, thei wer both great & also gorgeously dressed like cities and bigge tounes with al places of opportunities to maintaine excessiue riote in all sortes of men.

Common Bathes.

Notable bathes.

¶ The. x. Chapiter.

¶ *VVho founde the Carpenters craft, and instrumentes of the same, Vesselles of diuerse measures.*

Carpenters arte.

Saue.

Chyp are.

Plomline

Daedalus, after the minde of Plinie, first inuented the art of Carpentrie, wyth these instrumẽtes folowynge the Sawe, Shippe are, and Plomline, whereby the euenes of the Squares

Squares bee tried whether they batter or hange ouer, the Augore, or Mible, and Glewe to ioyne bordes together. Wymble.
The Squire, the Lyne, the Shaue, the Glewe.
Pricker or Punche were deuyſed by Squire.
Theodor a Samian Notwithſtanding Lyne.
Ouide writeth, that Talus Daedalus Shaue.
ſiſter ſonne inuented both the Cõpaſſe,
and alſo faſhioned the Sawe after the Compaſſe
patrõ of the backe bone of a fyſhe: or as How the
Diodorus ſayeth by the example of the ſawe was
chaw bone of a ſerpent, he founde alſo founde.
the Shaue, and for ſuch benefites, as he
did ſhewe and beſtowe to the vſe & pro-
fite of men, he was highly commended:
but Daedalus enuyinge that a boye be Dedalus
inge but his prẽtiſe ſhuld excel his ma- ſlewe hys
ſter, caſte him doune out of a towre (as neuew for
Ouide witneſſeth) & ſlewe him. Pitha- enuye.
gorας a Samian dyuiſed alſo another Pythago-
maner of rule or Squire, then this that ras rule.
we vſe commonly, fytte for al maner of
buildinges as Victruuius declareth in
the. ix. boke. Pẽtheſilia quene of Amo- Pentheſi-
zons is reported to haue founde ỹ Axe. lia. Axe.
Albeit I thinke the inuencion of this
arte is more worthy to bee referred ey-

ther

ther to the Hebrues, whiche occupyed such artes afore Dedalus tyme and specially in making of the tabernacle whiche was curiously wrought, or els to the Tyrians, that were in that facultie farre aboue the Hebrues. For whyche cause Salomon wrote to the kynge of Tyre for workemen to buylde the temple. Makynge of hollowe vesselles as Barelles or Hogesheedes Speusyppus imagined vesselles of Osiare or wicker as baskettes, hampers, with suche lyke Ceres did firste diuyse as Scruius writeth.

Tyrians were connyng Carpenters.

Barelles Speusyppus basketes.

Ceres.

¶ The.xi. Chapiter.

¶ *Who ruled firste on the sea, founde shyppes, marchaundyse.*

Who was ruler on the sea first Neptune.

Strabo wrytteth that Minos kynge of Crete had the fyrste rule of the sea: but Diodorus saieth that Neptunus had the Empyre of it afore him, for he inuented the feat of rowynge in boates, and made a nauie, and was made admiral of it by his father Saturnus. And Plinie reporteth that kyng Erichthras diuised boates firste and rowed in theim in the red sea,

Rowyng in boates.

erichthra deuised boates.

sea, some say they wer ordayned by the Troyans in the narow seas called Hellespontus, some thinke they wer inuẽted in the Englishe sea, & couered with lether & hides of beastes. Danaus was the first that vsed any ship whẽ he sailed out of Egipt into Grece, as Plinie recordeth, although some suppose it to be the Samotraciens, and some Atlas that foũde it. But to speake the truth. Noha was the first that made the ship wherin he preserued from daũger of the water al the liuing creatures that wer saued to multiplie the worlde, and that was the patrone that all other made theyr shippes after. Iason first made the Galey, which Sesostrias kynge of Egipte vsed after him, and Eytheus made the Barge with two order of Dores on a syde, Amocles of Corinthe, that wyth three course of Dores on a side: ỹ Cartagiens, that with foure, & Nesichthon of Salamis, ỹ with fiue dores on a side, which the Romaines made in the firste batail Punike Tinagoras. Syracusane diuised that, with syre rowe of dores, Hippius a Tiriã cõcetued the making of the

English Seas.

First shyp

Noha made the first shyp.

Galey.

Barges.

Lighter. Hoye. Keele. Brigantyne. Barke. Boates of one pece. Cocke boate. Rudders. Sayles. Maste. Cros pece Ferrye boates. Ancores. Grapull. Stemme. Sterne. Battayle on the sea.

of the lighter or marchaūtes shyp, the Tirenens inuented the Hoye or Gallion. Phenicians the keele or demye barke, the Rhodians ỳ brigantyne, Tiprians the barke. Germanes the boates of one pece. Illirians the Cocke boate or Lighters. Rudders wer foūde by the Topions, & the broade Mores the Plate ans diuised. Sailes Icarus founde, albeit Diodorus saith it was Aeolus. Dedalus foūde the Maste, & the crosse pece where vnto the sayle is fastened. Ferry boates the Atheniens or the Salamiens founde, close galeies wer founde by the Thasians, the Tyrrhenes deuised the ancores, & Eupalamus made it with two pointes or tethe, but some referre it to Anacharsis, which also inuēted the Grapul or Tacle of a shyp. The stemme of the shyp Piseus ymagined, Tiphis founde the sterne after therample of ỳ kyte, whiche in her flyynge turneth al her bodye with the turninge of her tayle. Minos made the first battaile on the sea. Marchandyse was firste instituted for to certifie menne of necessaries, by the waye of exchaunge: but after,

ter, whē money was coyned, it was occupied moze fo2 mennes p2iuate welth then fo2 any common p2ofyt, & fo2 that cause Sicero calleth it a vyle & seruyle crafte. Albeit Plutarche wytnesseth that Thales, Solon, Hippocrates, and Plato frequented this arte. The Cartagiēs founde it, as Plinie wryteth in the. vii. booke, but Diodozus sayeth it was Mercurie that foūde it. And Plinie in the. x. boke saieth ỹ Lyber otherwise called Dionisius inuēted the trade of marchaundise, & therefoze it is to bee thought that the Cartagiēs lerned the cast of marchaūdise of Dionisius. But the Hebzues (as Josephus witnesseth) vsed biyng & selling in the time of Noe. & Joseph was sold to marchauntes, and caried into Egipte. The Lidians were first mercers & cariers abzoade of stuffe as factours, pedlers, & bzokers do w̄ vs.

Philosophiers wer marchātes

Cartagēs fyrst marchantes.

Dionisius taught the trade of marchandise.

Hebzues dyd bye and sell.

Lidians. Mercers.

¶ The. xii. Chapiter.

¶ Who instituted stewes, dyng of heare, barbours with other thinges.

VEnus, whiche was begotten of the frothe of the sea (as Poetes fayne) was a common harlot, & bzothel

Venus a common woman.

brothel of her body, and had many chil-
dren by sundry mē, as by Mars she had
Harmonia, by Mercurye: Hermaphro-
ditus, by Jupiter, Cupido, by Anchi-
ses, Aeneas: And bicause she alone wold
not seme to be an hore, she ordeyned in
Stewes. Cipres that womē did prostitute them
selfes for money to all that came. And
Justine telleth, that the maner of the
Mayds of maides of Cipres was to get their ma-
Cypres. riage good, by such fylthy baudry. And
to helpe furthe the matter, one Pelam
pus brought out of Egypte into Grece
Bacchā- the rites of Bacchus sacrifices, wherin
nalia. men vse to cōpany dissolutly wyth wo-
men in the night, in such wise that it is
shame for christen menne to speake of,
muche lyke our shewes or dauntes cal-
Maskes. led maskes in England, & bonefires, as
Bonfyres they be vsed in some partes of ỹ realme
Spu. Post- But Spu. Posthumius, Albinus, and
humius, M. Martius, abolyshed those feastes, I
abrogated wouldē all maskes and bonefyres wer
Bacchus lykewyse banished frō among vs chri-
feastes. stians. Albeit cōmon women wer long
afore Venus tyme. For it appeareth in
Genesis, that Judas sonne to Jacob
medled

medled with Thamer his doughter in law, bicause he supposed she had beene an hoore be reason of her apparel. But to let that passe, yet it is pytie to see among christiã men stewes and baudry maintayned, as though it were for a cõmon weale: & honorable matrimony so neglected & polluted without any feare of God. This is a doctrine of the deuil, if there be any. In Moises lawes an aduoutrer was stoned to death, & in Greece in Rome and in Arabia, and dyuerse other coũtries he was punished by death and amonge christiens it reygneth vnpunished: God wyll strike once for all, therefore let the ministers of the lawe prouide a godly remedy. I would wish that women would folowe the pagane Lucretia, or Hebrue Susanna, & men Joseph. ¶ Medea foũd the dyng & coloryng of heare, and our women of Englande haue not forgotten it, and besyde that make their foreheades by their medicines broder then God made them, with other enormities, wherin some of the phisicians be greatly to blame, that teache such thinges to ỹ fraile creature

Common women were of long time.

Punyshment for aduoutry.

Lucretia.

Susanna.

Joseph.

Dyng of heare.

Broode fore heades.

Bungling phisicians ar blamed

They

Thei be ashamed of Gods creacion and handy worke in theim selues, or els they woulde not amende it.

Barbours

Barbours to shaue and rounde, were instituted by the Abantes, bicause their enemyes in warre should haue no occasion to plucke thē by the heare. P. Ticinius Mena brought them into Rome the.ccc.liiii. yere of the buildinge of the citee afore thei were vnshauen. Africanus was wōte to be shauen euery day.

P. Ticinius.

Mena.

Thynges whose auctours be not knowen.

There be many other thinges, whose auctours for antiquitie can not be knowen, & some bycause of the negligence of men that wil not write such thinges

Athenetus in the. iiii. booke sayeth þ Ctesibius a barbour of Alexādria found out the orgās, & bringeth the testimony of Aristotle.

No man can tell who began clockes, belles, the shipmās compasse gounes, styrops, cappes or bonettes, for that is but newly inuented: bicause in old time men went bare hede, water mylles, organnes, and claricimbals, talowcandels, reclaymynge of haukes, rynges, with many other, which for the auncientie, or ouersyght of menne bee in extreme oblyuion.

¶ The ende of the abridgement of the thirde booke.

The

¶ The first Chapiter.

¶ *The begynning and encreaſe of Chriſtes religion.*

CHriſtes religion, wherin onely reſteth the whole hope of our ſaluacion, begã of the Hebrues, which wer ſo named of Heber, and liued very deuoutly, afore ther was any lawe writen, only by a natural inclinacion, and highe corage excyted to enſue trueth and iuſtice. Our religion begã of the Hebrues.

The firſt that called on the name of God, was Enos, thẽ Enoch, Noe. And after him Abraham, Iſaac and Iacob, which becauſe he had ſene God was named Iſrael, & of him the Hebrues were ſurnamed Iraelites. Of the iſſue & lynage of hys. xii. ſonnes there came. xii. tribes or generacions of Iewes, euery trybe bering the name of ons of theim: Iob alſo was a perfect godly mã, albeit an heathẽ, and Ioſeph was a myrrour of chaſtitie. To theſe men the wil, promiſes, & reuelacions of God were ſhewed firſt. Notwithſtãding they did not long perſeuer in that perfecte innocencie or liuing, but partely for their corruptible Enos called fyrſte on God. Iſrael. xii. tribes. Iob. Ioſeph.

ruptible and poysoned nature proue to vice, & partly by reason of the acquaintaunce that they had wyth the Egyptiãs, a kind of people very superstitious and geuen to muche ydolatry, fel from the puritie into suche extreme blindnes of hart, ignorauntte of god, and idolatry, that they differred in nothing from the Gentiles and heathen. But God, as he is all mercifull & longe suffering, after .cc. v. yeares that Israell came in to Egypte, and .cccc. xxx. yeres after Abraams goyng thither, by the valiaunt captaine Moses deliuered thẽ out of the thraldome & bondage that thei were in and brought them through the red sea & wildernes, into the lãde of promyse, the fruitful lande of Canaan, and yet they vnkindly forgat al those benefites, and returned to their old wretchednes, and sinful abhominatiõs. Last of al, god cõsideringe ý neither law of nature, nor lawe written, nor his great benefites, nor preaching of his sundry prophetes, whome they moste cruelly murthered, coulde turne them frõ their stifnecked, and stubburne obstinacy: To shewe all kyndnes

Egyptiens superstitious.

Moses deliuered the Israelites from bondage.

Gods mercyes shewed.

God is made man

kyndnes possible, sent his only begotten
son equal to him in essencial power, to
be incarnate of a pure maide, that at ỹ
laste thei might by his example & preaching haue an obedient heart towarde
their creatour, which was borne (ỹ yere of the worlde. v. thousand. c. xcix. and the xli. yere of the reigne of Augustus Caesas) of the virgin Mary to be oure sauioure and intercessoure for vs afore the iudgement seate of the father, as hys name Jesus dothe pretende vnto vs.

what yere Christ was incarnate.

He by his example, teaching, & myracles, shewed the pathe of saluation, but they enuiously dyd persecute hym to the vyle deathe of the crosse: neuertheless by his diuine power he roase the third day in the. xviii. yere of Tiberius the emperoure his reigne and after. xl. daies he ascended to the right hande of God, leauinge power & auctoritie with his Apostles to establyshe the common welth & religiō of christiās, & the. x. daye after his ascention he sent ỹ holy ghoste into their heartes to strēgthen & teache them al trueth: This was. xxxiii. yeres and. iii. monthes after his incarnation.

Christ was persecuted to death.

The yere of Christes death & resurrection.

The holy gost is sent

Thus oure religion had it originall and the Apostles by their preachig amplified and enlarged it very much. For Peter firste preaching to the Jewes in Hierusalem of the cruel murther, that they had committed against Christ Jesus, conuerted & baptised in one day. iii. M. men & women. And by the myracle of healing the lame man at the beautifull gate of the tẽple he stated & confyrmed thẽ strongly in the faith, albeit he suffred persecution greatly for ỳ same: And Stephin for his faithfull testimony was stoned to death. Philip conuerted & baptised the Samaritanes, and a certaine eunuche of Candaces quene of Ethiopia, the eunuch turned the quene with her familie, and a great parte of that countree to the faith of Christ. After in Antioche the faithfull named thẽselues Christians.

Peter conuerted thre thousand.

Stephẽ is martyred.

Philippe.

Men wer fyrst called christiãs in Antioche.

Thomas Matheu.

Bartlemeue.

Andreue.

Peter by hoppe of Antioche.

Thomas preached to the Parthians Mathew in Ethiopia, Bartholomew in Inde, Andrewe in Scitia, John in Asia, Peter in Galatia, Pontus, in Capadocia. Peter was borne in Bethsaida a citie of Galile, & brother to Andrewe.

dzewe. He was byshoppe of Antiochevii. yeres, & conuerted many people of Asia: & after went to Rome in the time of Claudius, & there shewed the Gospel with great encrease, at ỳ same time Marye the Marye the byrgyne, and mother of our saviour Jesus Thziste did chaunge her lyfe, whiche was the yere of our saluacion. xlvii. Not longe after, Paule beynge conuerted from his phantasticall traditions to a Pzeacher of Thzystes Gospell, was bzought to Rome, where he pzeached boldly the Gospel, notwithstandinge the greate persecucions that he suffered foz it, and afterwarde suffered deathe by the waye of heading, at the commaundement of Nero, the same day ỳ Peter was crucified on a crosse. Thus dailye the congregacion of chzistians, encreased moze and moze. as the Actes of the Apostles & other Histozies dothe declare it full. Albeit there was great trouble and persecucion in euery place, yet God by his power contrary to their expectacion turned their cruelnes to the furtheraunce of hys wozde, confirmacion of the faithful, and confu

virgi died.

Paule is conuerted.

Paul was headed.

Peter was crucified.

sion of them that vsed tyrranny.

¶ The. ii. Chapiter.

¶ *The institution of circumcision and baptisme.*

GOd, which had made promyse to Abraham, that he should bee father of manye nacions, and that all the worlde shoulde be blessed in his sede (that is Christ) willinge to stay his faythe in the same promyse appoynted the couenante of circumcision betweene him and Abraham: saying, euery male shalbe circumcised, and the flesh of hys forе skynne shalbe cut rounde aboute, for a signe of the leage, & confederacye that I make with the. Upon this commaundemente Abraham then beynge. xcix. yeres of age did cut his forе skyn, and his sonne Ismales being then. xii. yeres olde, whō he begat by Agar hys bondmayde, and al his men seruaūtes: For this cause (as s. Cipriā saieth) that he mighte haue the firste fruites of the blod, which should afterwarde shed hys holy blod for the redemption of many, yea of al that beleue in him. The fashion of it was to cut the forе skynne of a

Circumsicion.

Abraham is circumcised.

Why the bloud was shed.

mannes yarde with a knyfe of stone, as god cõmaũded Josue that he shold make knives of stone circumcise all the Israelites the seconde time, and Moses dyd circumcise his chyldren wyth a sharpe stone. Circumcision the first and moste auncient commaundemẽt, for there is no nacion, that gaue any preceptes or rules to lyue by afore Abraham or Moses, and therefore it is to bee supposed that other countryes toke example at the Hebrues to circumcyse their children, as the Phenicians, and Arabiens, the Saracenes, the Ethiopians, the Egipcians, and the Colchians.

The secõd circumcision. Circũsicio. Other countries do circumcise.

This circumcision of the flesshe was a figure to vs of the circumcisiõ of the heart, and cuttyng away of all superfluous luste, carnal desyres, and importeth a moderacio and mortifiyng of the affectes & concupiscences of the olde Adam, I meane the sinneful body: he that had not this signe was banyshed out of the nomber of the people of God, & had no part in the promises made to Abraham. Baptisme wherin is lefte to vs a

What circumcision signifieth.

Baptisme

signification bothe of the mortification of the flesshe & dyyng to the worlde, that we may walke in a newe lyfe, & also of the washynge awaye of our synnes by Christes blod, & is the token that we be of the bodye of the congregacion of the faithfull, was instituted by saint John, sone of zacharie, the. xv. yere of ỹ Emperour Tiberius reigne, in the wildernes besyde ỹ famouse riuer of Jordane, where he baptized muche people. This baptysme & washing was in the water to signifie the washing away of our sinnes that shold be by Christ, which baptised in the holy ghoste and fyre. There was signes of batisme in the olde law, as the cloude, the red sea, the ryuer of Jordain. The first that was christened of the heathen was Cornelius of Tesaria, & the eunuchus of quene Cãdaces.

John baptist auctor of Baptisme.

Signes of baptisme.

Christening of infantes was instituted among vs, as circũcision of childrẽ was of the Jewes celebrated the eyght day. Iginius bishop of Rome ordeyned first that childrẽ, which should be Christened, shold haue a godfather & a godmother, for to be witnesse of the sacra-

Christening of enfantes.

ment

ment that it was receiued. And Victor bishop there did institute ỹ one myghte be christened either by a lay man or woman in time of necessitie, bicause infantes wer often in daũger. There be three maner of baptismes (as Cipzian diuydeth it.) One in water, whereof John was auctour, another in the holy gost & fyre, wherof Christ was institutour, the third in his blod, wherin the childrẽ that Herod slewe, were Christened. It was also the maner in olde tyme, that thei which were growen in age should be baptised in white apparel, and that was wont to be at Easter or Whitson day, onely necessitie constrained otherwise: In the meane tyme til those daies came, thei were taught the misteries of the religion of Christ, which thei shuld profesſe. Of that custome I suppose the sonday after Easter is called the white sonday.

When lay men maye christen.

Three baptismes.

The olde custome of baptising.

Whitsonday.

¶ The.iii Chapt.

¶ *Of the priesthode of the Hebrues, and degrees of the same.*

Lyke as in the christen common welthe there bee two sortes of menne, one called the laytie, to whome

Laytie.

whom apperteineth the miniſtracio of the publike wele, and all tempozall af-
Clergy. faires: the other is the Clergie, to who belongeth the cure and charge of mini-ſtring the wozd of God, ſacramentes, & other decent ceremonies: ſo in the old lawe of the Hebzues there were two iuriſdictions, one of the was captaines & gouernours of the comons: the other
Pzieſthod. was the pzieſthod that did offre vp the ſacrifices, & other oblacios. Of this de-
Aaron firſt gree of pzieſtes, Aaron and hys ſonnes
pzieſt. wer the firſt, ozdained and conſecrated by Moſes at the comaundemet of God. ¶ The maner and faſhion of halowing of theim & their veſturus is declared at
Noha ma- large in ỹ boke of Exodus: As foz Noe,
de the firſt whiche made the firſte alter, Melchiſe-
alter. dech, Abzaham, Iſaac and Jacob dyd make their offering rather of a natural deuocion then any pzieſtly auctozitie.
Leuites. After that the Leuites whome we vſe to cal deacons were created by Moſes to miniſter & ſerue Aaro in al the ſacri-fices, to beare the arke & tabernacle, the holy veſſels, and pitche the campe, and were diſcharged of al extreme affaires.

Nexte

Nexte thē were chosen the ministers, which did make redie the sacrifyce, as Calues, Oxen, shepe with suche other thinges, at the commaundement of the Leuites, these we may cal subdeacons. Certaine other wer elected to light the tapers and lampes named accolites. Ministers. Subdeacons.

The Sextyns or porters were appointed to kepe out all prophane & vnclene people: And readers to preache & reade the lawe and prophetes on their Sabboth dayes. Sextyns. Readers.

There wer moreouer chaunters & singers to singe the Psalmes in the tēple, whom Dauid and Asaph did institute. Chaūters.

Coniurars were ordeined by Salomon to driue euil spirites out of men. Cōiurars.

All these offices went by succession, neyther was one promoted from one to another. This was the leuitical priesthod appointed, which was but a sygne and shadow of thinges to come, that is Christ, in whom resteth the perfection and complete fulfyllynge of the lawe. Succession in presthod

¶ The. iiii. Chapiter.

¶ *Of our priesthode, howw it is double, what layinge on handes meaneth.*

Christe

Christ aucthour of our priesthode.

CHriste Jesus our sauiour, whiche was kynge and priests after the order of Melchisedech, in the new Testamente hathe institnted emonge vs a priesthode to offer and do the functions of the new lawe: And it is of two kyndes of sortes. The one is a spirituall priesthode to offer spirituall sacrifyces, in this kynde Christe offered and gaue vp him selfe a consūmate oblation for the synnes of the whole worlde as Peter sayeth, Christe dyed ones for oure synnes, he beinge righteouse for vs vnrighteous, that he myghte geue vs vp to God mortifyed as touching the flesh but lyuing in the spirit.

Spirituall priesthod.

Al christen men are prieste.

Of this priesthode bee all Christen men, which after the example of Christ must offer our prayers, thankes geuīg, and our bodies mortified: we bee all of the degre of this kingly priesthode as Peter and also John in the Apocalipse doe beare wytnesse.

Seconde priesthode is a ministerye

The seconde priesthode is a ministerye that Christe dyd ordayne folowinge order of the lawe, that we myght haue oure teachers to enstructe vs in

the Gospell, as the Iewes had theyr scholemasters in the lawe. He dyd electe twelue bysshoppes, whome he called by a newe name Apostles, because they were appoyncted to bee embassadours into all partes of the worlde, with the mightye worde of his power to the glade tydinges of hys Gospel. He assigned also. lxx. disciples, to whom he gaue the charge and office of preachinge and teachynge, whiche in steade of Aarons sonnes, shoulde bee amonge vs inferioure prieestes, and senitoures of congregacions: and these beganne the order of oure Prieestes, as oure Bysshoppes had their originall of the Apostolles.

Apostles.

Disciples.

Prieestes.

Bysshops.

As for the Apostelles and dysciples, which were ministers and dispolers of the misteries of GOD, had no other maner of consecratinge, but onely the vocacion and election of Christe into the office, and so was Mathias chosen in the Actes into the roume of Judas, so wer the seuen deacons chosen to minister to the poore people of the congregacion. And Titus dyd chose in euerye toune and citie of Crete prieestes by the laying

The maner of consecratynge in ỹ Apostles tyme.

Layingon of handes.

laying on of handes, which was a maner of admission without any further ceremonies, whereby authoritie was giuen them ouer the cõgregacion, and boldnes to execute earnestly his office with the assistence of the holye ghoste. And therefore in the beginninge of the churche when a Byshop was consecrated, ther was vsed no other rytes or ambages, but onely the people, to whome the electiõ of the bishop belõged, should pray: and after the seniours or priestes by laying on their hãdes admitted him to that degre. Of these Peter was called chief and firste bicause bothe of hys auncientie, and also forsomuche as he was firste elected. A bishoppes roume is not so much an honour, as it is an heuy burden, not so muche a laude, as a lode. For his deutie is not onely to weare a mitre and crosear, but also to watche ouer the flocke of the Lorde vigilantly, to teache with the worde diligentlye, with example honestly, and in all thinges to go afore theim vpryghtly, & leade theim in the waye of trueth, that they maye folow the patron of his godly ly-

The fashion of the primatiue churche.

A Bishoppes office.

uinge,

uyng, and ther as it were in a mirrour beholde howe they ought to reforme and conforme their liuing. And this office of the bishoprycke and deacons wer instituted by the scripture onely, for preestes in the primatyue churche and bishops were all one.

Scripture beareth thes.

But the bishops of Rome folowyng the shaddowes of the old abrogate law of ỹ Hebrues haue ordained a swarme of dyuers other orders, as porters, or sertens, readers, exorcistes, accollites, subdeacons, deacons, preestes, byshoppes, archebishoppes, as a certain degre one aboue another, whereby they shoulde assende to the highest dignitie. Caius byshop of Rome dyd begyn the orders fyrste: yet some saye, Iginius dydde ordayne those degrees longe afore Caius tyme. And I graunt well that Iginius myghte bee the fyrste diuiser of theim and afterward Caius accomplished the worke, and brought it to a fynall consummacion.

Rome made more orders.

Iginius dyd deuise first orders

The office of a preest (as Christe ordained it) was to teache, baptise, & ministre the Sacrament of the alter, and than-

The office of a preest.

thankes geuynge, bynde and lose, and iudge of doctrines. Therefore, lette theim take hede that admyt suche to be prieſtes, as cannot perfourme the duetie of that miniſtery. For manye ſuppoſe yf they can mumble vp a payre of Matyns and ſaye Maſſe, they bee perfecte prieſtes.

¶ The. x. Chapiter.

The maner of ſhauing prieſtes crounes, VVho may not be prieſt, VVhat age he muſt be of.

The ſhauē croune is the prieſtes badge.

THe common and generall badge of all prieſtes is the ſhauē croune, whereby the Cleargie is diſſeuered from the Laytie, and bee putte in remembraunce by it, howe they ought all together to relinquiſh and diſpiſe al carnal pleaſure, and worldly treaſure, and enſue after heauenly thinges, whiche bee eternall. This as Beda wryteth, grewe into a cuſtome, and was decreed by a conſtitucion, to the entente that the thinge whiche was before approbrious, might growe to honour and comelynes. For Peter what tyme he preached at Antioche, was ſcorned and mocked bycauſe of hys balde hedde,

Occaſion of ſhauing crounes

Peter was mocked for his baldnes.

or

or shauen croune, and it was a cõtumelious thing, bothe emõg the Romaines and Lumbardes to be shauen. I thinke the originall cause of it, dyd procede of the Ceremonies of the Nazarees, which when thei had liued longe tyme (as Iosephus telleth) very deuoutly, thei shaued their heddes, & sacrificed the heare in the Fyre to God, wherby they signified that they dyd dedicate themselfes, wholy to liue in Godly perfeccion. Samuell was a Nazaree, and Samson also. I suppose that this rite of the Nazarees came out of Egipt, where the prieftes were customably shauen, in token of sorow and heuynesse, for the deathe of their God Apis. And they were also shauẽ daily, because they shold be without fylthe, in their quotidian sacrifyce.

Shauen crounes came of the Nazarees.

Prieftes of Egipt wer shauen.

The significaciõ of the prieftes croune is to declare, that thei oughte to rejecte terrein and yearthly substaunce, reseruing to thẽselfes only, a compitente sufficience. Anacletus first forbad prieftes to haue beardes, or long side heare. Siricus decreed, that all those men that wer twise maried, or wedded a wife

What the croune signifieth.

Anacletus forbad prieftes to haue berdes.

Siricus decree of thẽ that were twyse maried.

dowe, should bee no prieſt. Anaſtaſius commaunded, that none that was lame or maimed, should bee admitted to be a Prieſt. Boniface instituted that no man could be a prieſt, afore he wer. xxx yere olde, for that was the age of Prieſtes in the old law: but the counsaile of Laterane thought it sufficiēt, if he wer twentie and fyue yeres old, after the example of the Leuites, whiche at that age ministred in the tabernacle. Anacletus also appoincted, that euery Bishop should be stalled and consecrated, of their other auncient byshoppes.

Lame men maye not be prestes.

The age of prieſtes.

Stallyng a Byshop.

¶ The .vi. Chapiter.

Who deuised Paryshes, and Dioceses, the order of Cardinalles, Notaries, and Chamberlaines.

After that the Prieſthode was ordeyned, bothe leſt the cure sholde bee ouer great, and also that euerye man might know what hys charge was, & how far his office extended. Dionisius the yere of our lorde. cc. lxvii. diuided, both in Rome & other places, churches, churcheyardes, and Parishes to curates, and Dioceſes to Byshoppes,

Dionisius.

Churches.

Churcheyardes.

Paryshes.

Dioceſes.

shoppes, and commaunded euery man shold be contented, with his prescripte bondes. But afore that. Euaristus appointed titles of cures to the Prestes in Rome, whose duetie was to christen all that wer conuerted frō Paganisme to christen religion. & resorted thether to receiue the faith, & to bury the deade. And afterwarde Marcellus decreed, that there should be. xxv. in nomber. Cures in Rome.

These because they were the chyefe prestes in Rome, and had the preroga- tiue afore the rest, wer named cardinal- les, and of them without doubt, the or- der of cardinalles spronge firste, which forsomuche as thei wer in daily presence with the bishop of Rome, that then had the primacie of christendō, were had in great reputacion and reuerence. And Innocentius the. iiii. of that name, whi che was about the yere of our Lord. M. two hundred. xliii. willing to augment and auaunce their dignitee, cōmaūded by Decree, that from thencefurthe thei should ryde when thei came to the Bi- shoppes palace, & were a red hat, wher by was ment, that thei oughte to bee in Cardinals. Innocen- tius. Cardinals ryde. Cardinal hattes.

a readinesse, to aduenture themselues for the loue of Religion, and spende theyr bloude in Christes cause: and Paulus Bishop, ordeined that thei should haue scarlet roabes or kirtelles. This order stãdeth of. iii. sortes, for some be bishoppes, and be in nomber sixe. The Cardinals of Hostia, Sabine, Portua, Tuculane, Prenestine, & Albane, the other wer either priestes or deacõs, albeit, in no certain or speciall nõber. But there is another order in Rome of Notaries, which were appoyncted by Julius the first of that name, to write thactes of al godly martires and confessors, and register them for a perpetual example, of constant and verteous liuing: albeit, I thinke it rather, to be thinuencion and diuise of Clement, which ordeined. vii. Notaries, to inroll the notable deedes of Martires. And Antherius after dyd more firmely ratifi it. Also Leo the first a godly and wel disposed mã, seyng the people repaire thether, from all partes of the world for pardon, appointed certain officers of the priestes. whõ he named chamberlaines, to keepe ỹ tombes

Scarlette roabes.

Order of cardinals.

Notaries. Who ordayned notaries.

Chamberleynes.

and

and sepulchres of the apostles and martires, that they perceiuing the holy reuerēce about thapostles graues, might bee more enflamed with deuocion. But Offyces all suche offices be now peruerted, and be solde turned frō that godly purpose, to a vain worldly ostentacion and pompe, and be redy Marchaundise in Rome, the promocions be so greate.

¶ The. vii. Chapiter.

¶ *The prerogatiues of the Byshop of Rome and his election.*

ONE speciali prerogatiue and priuelege of ỳ Byshop of Rome is, that he may chaūge his name if it seme to him not verye pleasaunt to his eares: As to speake merely if he be a malefactour he may call his name Bonefacius, yf he be a colward he maye be called Leo for a carter, Urbanus, & for a cruel mā, Cle mēs if nocent innocētius yf vngodlye Pius. This was the ordinaūce of Sergius, & thei say thei doit after ỳ exāple of Christ, which chaunged Simō Bariona his name into Peter: & of this it came to passe, ỳ euery byshop when he was elected, chose the name of one

The Byshoppe of Rome mai change his name.

Sergius inuented the chāging of his name.

Byshops of Rome be borne of mens shoulders.

one of his predicessors. ¶ The Byshop of Rome, is also borne on mẽnes shoulders, which custome came of the electiõ of Stephanus the seconde, whome the people for his great vertue and godlynes, wyth muche ioye of the election, bare on their shoulders: ẏ maner of the pompe of berynge, was admitted, but the coũterfeicting & folowing of his vertue & sincere liuīg, was omitted. Albeit, it might spring of a gentile custome, ẏ was among the Romaines, that euery riche man or high potestate, should be borne of his seruauntes in a bed.

Electiõ of the bishop of Rome.

The auctority to chose the byshop of Rome, belonged fyrst to the Emperor of Constantinople, and the deputye of Italy, tyll the time of the Emperor Constantine, whiche licenced the cardinals and the people of Rome, to elect him. This was about the yere of christ fyue hundred fourty score and fiue. A fewyeres after Gregory the third, with other his successors, when they were vexed by the Lumbardes, seing thei could not haue ready help of the Emperor of Constantinople, required aide of Charles

The Empyre is remoued into Fraũce by bishoppes of Rome.

les Marcelle, Pippin, and Charles the great king of Fraunce. For whiche benefites Leo the thirde, made & denounced Charlemaine Emperour, and gaue him aucthorite to ratifie, and confirme the eleccion of the byshop of Rome: but Nicholas the seconde, restrayned the eleccion onely to the cardinalles, whiche custome remaineth at this daye.

The cardinals chose hym now.

The great possessions that the byshoppes of Rome, hath contrary to the example of Christe, whose Vicars they name them selfes, and Peters pouerty their predecessor, were geuen theim by Charles and Lewes emperors. And yet notwithstanding all that large benignitie and kyndnes, shewed to hym and his aunce stours, John the twelue made Otho kyng of Germanye Emperour, and afterwarde Gregory the thirde, a Germain borne, because to gratifie the Emperour his countree man, Decreed that the Byshoppes of Maguncē, Treuerence, and Colyne, the Marques of Brandēburgh, the countie Palatine, Duke of Saxony, and king of Boemie, should haue ful power to chose the emperor.

Charles gaue the lands to the sea of Rome.

Otho a germayne is made Emperoure.

Princes electours.

Decree by the bishop of Rome.

peroz, about the yere of our loꝛd. M.ii.

Thus the Bishoppes of Rome, haue been inhaunced in woꝛldly powꝛer, that thei thinke themselues equal with pꝛinces, kynges, and Emperoꝛs: But as it was falsye Usurped, so shall it by the woꝛde of God, be rooted out and extyꝛped, as an vnpꝛofitable tree.

¶ The. viii. Chapiter.

The deuiding of prieſtes into ſundery degrees, & maner of ſwearing, and excommunicacion.

GRegoꝛy surnamed the gret wher afoꝛetyme, Pꝛiestes & chief pꝛiestes, were onely vsed in the congregacion first deuided them into Patriarches and Archbishoppes. Patriarches at the first wer of Rome, Antioche Alexandꝛie, Jerusalem, and Constantinople: Archbishoppes had their title to be called metropolitaines, because their sea was in the mother citee of the Pꝛouince. Clement the firste, oꝛdeyned that all Patriarches and Archebyshoppes, shoulde were a Paule, which do signifi mekenesse and Justice, wherwith they shoulde specially be garnished. Then al so

Patriarches.

Archebyshoppes.

The paule is decreed to the patriarches.

so the inferior orders, began to be diui-
ded, as that the Archdeacon shoulde bee Archedea-
aboue deacon, and arch priest aboue the cons.
priest, and ouer thē the deanes, and thē
wer ordeined cannons, that syng in ca-
thedral churches. Antherius permitted
that a bishop might chaunge his bishop Changing
ricke for another, vpō an honest cause, of Bishop
yf he wer thought sufficiēt to discharge prickes.
a greater, for his lerning and godlines
Caius first made a statute, that a priest A priest
might not be conuented, afore a tempo- migh not
ral iudge, but lest any man shoulde bee be cōuen-
circumuented, by fraude or gyle, Entti- ted.
chianus instituted, that the accusacion
shuld be put in writing afore the iudge
Likewise Cornelius decreed, that a mā
should not take or require an othe of a An oth mi-
priest: but onely in matters concerning ght not be
our Religion and faithe. The maner of required of
swering, was in olde tyme of this sort: a priest.
he that should sweare, toke a Stone in
his hande, and saied; if I deceiue you to The ma-
my knowlege. Iupiter banish me out of ner of
all good mennes company, preseruing swearing.
the rest of the citee, as I cast away this
stone frō me. And (as Pliny doth write)

it was not lawfull for any mã to beare an office. v. daies, vnlesse he wer swoꝛn In like maner our bishoppes, Kynges, Pꝛiestes, oꝛ other officers sweare, afoꝛe they be admitted to the offyce.

swering by the Gospel

Justinianus Emperoꝛ, appoyncted firste that men should swere by the Gospell, and nowe a dayes all that sweare, laie their hande on the boke and kisse it saiyng, so helpe me God & the holy gospell, becausse as the Gospell of our religion & faith, may foꝛ no cause be violated, so an oth in no case may be bꝛokē.

Excomunicacion.

The fashion of excomunicating men that be obstinate and disobedient to the officers, oꝛ commō transgꝛessoꝛs, came as some thynke, out of the Rites of the Jewes, whiche banished oute of theyꝛ Sinagoge, all those that ranne in obstinacie againste their Tradicions.

Dꝛuides.

And some suppose it spꝛonge of the religious folke in Fraūce named Dꝛuides, whiche (as Caesar recoꝛdeth.) If either a pꝛiuate man oꝛ officer, wer not confoꝛmably oꝛdered after their Ceremonies, excluded him out of theyꝛ compaignie.

The

¶ The. ix. Chapiter.

¶ Consecrating Nunnes, taking of our cappes, kyssing the Popes feete, and Vvashynge of feete.

The custome to consecrate Vyrgins, making a bowe of chastite, was founde by Pius the fyrste, which instituted also that none shoulde be made, afore she wer. xxv. yeres olde: and that thei might be Consecrated at no time, but in the Epiphany or twelfe daye, Easter euen, and on the feastes of the Apostles, vnlesse it were when any professed, wer in poynct to die. And Soterus caused that a Decree was made that no suche Professed, should touche Cope, or put Insence into the Censors the yere of our lorde God. C. lxxv. it semeth to haue begon of the Apostelles, whiche is proued by Paules wordes, where he saieth: let no widowe be chosen, afore she be thre score yeres of age, with diuerse like saiynges. Nunnes.

The age of Nunnes at their profession.

The tyme of professing.

Nunnes myghte touche no coape nor encense. when it began.

Lynus Byshoppe of Rome, commaunded that no woman should enter into the congregacion or Temple, with her hed bare, which appeareth to haue been

Women may not bee bare head in the churche.

been taken of the Hebrues: for the Bi-
shop in tholde lawe, might not vncouer
his hed, and in Arabia and Cartage, it
was taken for an vnhoneſt and vnreue
rent thing, if a woman ſhould vncouer
Taking of her hed, and go bare. The taking of of
of cappes. our cappes to our ſuperiours, ſignifieth
that we ſhould diſcloſe, and ſhew them
al ſuche thinges, as we haue in our cu-
ſtody. The rite diabolike, of kiſſing the
biſhop of Romes fete, toke it originall
of the maner of the Romaines, whyche
kyſſing the in their Paganite, vſed to kiſſe the fete
Biſhop of of the prieſtes and other nobles, in to-
Romes ken of obediēce: as Seneca telleth how
feete. Caius Caſar, ſtretched oute his lefte
fote, that Pōpeius a Carthagiē might
kiſſe it. Pōponius Laetus writeth, that
the Emperors vſed to geue their hādes
to be kiſſed of the nobles, & then to take
them vp, to kiſſe their mouthes, and the
commons kiſſed their knees, but Caius
Caligula and Dioclesianus, made thē
to ſtoupe to their fete. This Pagane er
ample, our chriſtian byſhop and Gods
vicar, full vncomly, and vngodly doeth
counterfeicte. All other biſhoppes vſed

to

to deliuer their right hand, to be kissed of suche as came to salute theim: for the right hande, as Plinie saieth in the. xi. boke, hath in it self a certain Religion, and therfore, we make al couenauntes and promises with it. The maner of saluting with kisses, is very auncīēt, for it was the vsage of the Hebrues to kisse straungers at their first meting, as Iacob kissed Rachel, afore he broke vnto her, that he was of kynred, and Laban, after he knew him to be his sisters sone embraced him with his armes, & kyssed hym. And the Romaynes custome was to kisse their kinsfolke, but afterwarde it was extended, to further familiaritie, & is now frequented verye lasciuiously. Albeit, in Rome it was an ordinaūce, that womē should kysse theyr kinsfolke, because, that if she had drōke any wine, contrary to the law, made against the womē, for drinking of wyne by suche meanes she might be espied. Right hād Saluteyng. w kysses. Laue for drinking wyne.

Washing of feete on Maundy thursdaye, that the priestes ble emong themselfes and nobles to inferior persones, is a counterfeict of thinstitute of Christ Washing of feete on maundye thursday.

whiche to shewe theim a patron of humilitee and mekenes, washed the Apostelles fete. The kynges and Queenes of Englande that daie, washe the feete of so many poore menne and womē, as they be yeres olde, and geue to euerī of them, so many pence with a gowne, and an other ordinary almose of meat, and kisse their Feete, and afterwarde geue their gownes of their backes to theim, that they se most nedy of all the nōber. It is a godly institute, I woulde there were mo suche Ceremonies to help the poore. For thei be now neglected and not regarded, but lie dead often in the stretes, for lacke of sustenaunce.

Kynges & Quenes of England.

¶ The. x. Chapiter.

¶ *The institution of Prieſtes called Flammes, With other Religions of the Romaynes.*

NUma Pōpilius the. ii. kynge of Rome, willing to reclaime that fierse nacion from war and chiualrie, to the regarde of Justice, and keping of peace, ordeyned to the hye God Jupiter, a Sacred personne called Flamen Dialis, that is Jupiters priest.

Flamen. Dialis.

And

And to aduaunce thorder, he set hym in a chariot of Iuorie, and a costly roabe: but so sone as his wife was diseased, he was discharged, & gaue ouer his office. He neuer roade out, nor myght not lye one night out of the citee, lest any sacrifices should be neglected by such absēce

Swering was clene forboden hym, because an oth is a maner of punishmēt to any free borne man, and namely to a Priest, which hath charge of all diuine obseruaunces: For his woorde should haue the weight of an Othe. I woulde wyshe that our byshops woulde marke and followe, bothe those properties of these Heathen Religious, for then the state of our religion, should be in better case then it is, and other would not enforse so lightly a priestе to the necessite of an othe, which should haue no other termes, but yea and nay, to confirme or deny their saiyng. Beside this Flamin that was called Dialis, because he was cōsecrated to Iupiter, there wer by the same Numa ordeined two other, one to Mars, another to Quirine, albeit Plutarche saith it was Romulus ỹ institu-

ted

tes Prieſtes to Iupiter & Mars. Vyr-
Veſtals. gins Veſtals, were of his bryngyng in
alſo, & foũded in honor of Veſta, daugh
ter to Saturnus. The firſte that euer
was choſen into that religion, was cal-
Amata. led Amata, and of her all were named,
likewiſe, a maid might not be vnder. vi
yeres of age, nor aboue ten, yf ſhe were
created of this Religion. Theſe conti-
newed in their profeſſion thirty yeres,
whereof the firſt ten, thei ſpent in lear-
ning the rites, the other ten thei min-
ſtered, and the laſte of their yeres, they
taught other Nouices, and when her
terme of yeres was expired, ſhe myght
marie, or tary in that religiõ ſtyl. Thei
were founde at the charges of the cõmõ
cheſt: and if any of them cõmitted anye
carnal act with any mã, ſhe was borne
in the ſight of all the people oute of the
citee, and at the Gate named Collina,
was buried quicke. Thei rode in a wa-
gan, and other Magiſtrates roſe to thẽ
and if thei came by, in time of execuciõ,
the condempned was quite delyuered.
Pontifex maximus. This religion began at Alba, by the in
ſtitucion of Aſcanius, and was renued

in

in Rome by king Numa. A high bishop was also deuysed by hym, to haue the chief stroke in all Ceremonies of sacrificing, and he prescribed the dayes and places of Sacrifices and in what sorme they shold be doen. He ordeyned also to Gradiuus Mars twelue Prestes named Salii, because thei daunsed in a solempne maner, and went about the cittee with songes: Thei ware a brodered coate, with a Brasen brest plate, and a round Targate It semeth that Numa tooke this rite of the Hebrues, for Dauid went afore tharke of the lord daunsynge. Salii.

Heraulides of Armes, whiche were called Fecialis Sacerdotes, wer inuented by him, to haue charge to prouyde, that no battaill were vniustly taken in hãde, thei also made leagues, stablished Peace, or if it were not duely made, he might breake it, and offer Oblacion for thoffence of the captain, and the whole armie. Pater Patratus was an officer that made all Leagues or bondes, and was Created by the Heraulides, as Marcus Valerius first Heraulde, ordeyned Fetiales. sacerdotes Pater Patratus.

Spurius Fusius first into the office of Pater Patratus. After the expulsynge of kynges, was an office called Rex Sacrificulus appoincted, which should do all suche customable obseruaunces, as the kynges should doe, albeit, it was vnder the high preest or bishop, the first that did beare that office, was Marcus Papirius. Epulones had the Office of appoyntting feastes and solempne banketes to Jupiter and the other goddes: these wer also called Sodales Titii, whiche were ordeyned by Romulus, after he toyned fellowshyp with Titus Tatius.

Rex Sacrificulus.

Epulones

Sodales. Titii.

¶ The ende of the abrydgement of the fourthe booke.

¶ The firſt Chapitter.

Of the decking of Churches on holy daies, offering of Images of VVaxe, and tables of miracles, ſolempniſing firſt Maſſes of prieſtes.

THere bee many ſuperſticious cuſtomes crept in emong the Chriſten congregacion, whiche came of an Ethnicke opinion: and becauſe they coulde not altogether be abolished and extirped, at the leſt waye thei were trãſposed to a better vſe, and remoued from Idolatrie, to the garnyſhinge of churches and temples, of the faythfull people. As trymminge of the Temples wyth hanginges, floures, boughes and garlandes, was taken of the heathẽ people. Whyche decked theyr Idolles and houſes wyth ſuche arraye. In like maner it is to bee thoughte, of the ryte of hangynge vp Images of ware, and tapers afore ſaintes, or as often as any member is diſeaſed, to offer the ſame in ware, as legges, armes, feete, Pappes, Oxen, Horſe, or ſheepe, whiche were hanged vp in the Churche, afore that ſainct, by whõ (as they beleued) thei had obteyned healthy, of the ſayed mẽber or

Derking of Churches.

Offeringe Images of ware or Tapers.

beast: for this came of an old Paganime fashion of sacrifices, that the Paganes offered to Saturnus and Pluto, in an ile of Italy, named Cotillia, wherof I spake afore. I thinke the bearing of cādels, that we vse on the feast of the Purificaciō of our lady, called Candelmas day, came of this Gentile rite also, that in burning thē, we might worshyp the sainctes, as thei honored their false god Saturne. It semeth that Lampes and hanging lightes, began of the candels, that Moses set vp to burne in the Tabernacle. The fastening vp of Tables, wherin the Miracles are writtē, for a monumēt and testimonie to the posteritie, came of a custome, as Strabo wryteth, that is vsed in Grece, where the maner is, that whosoeuer was releued of any sickenes or malady, should hang vp a Table, conteining the recouery of his health, in the Temple of that God, that had preserued him, and specially there were many set vp in Aesculapius tēple at Epidaurus. Thuse of feastyng on holy dayes, and at the firste Masse of prestes, was borowed also of Gētilitie

Cādelmas daye.

Lampes.

Hangings lyghtes.

Writyng tables of myracles.

firste masse of prestes.

whiche honored the day of cõsecrating their religious as solemnely, as the day of their natiuite, with deuoute and religious breakfastes and feastes, callinge it ỹ natiue daye, of their sacred personages: wherof Apuleius maketh mencio. And it is a good vsage, because the day of the birth, bringeth but onely life, the daye of consecrating a preest bryngeth, or els ought to procure, a good and godly lyfe. Albeit on maũdy thursday, hath been the manet from the beginning of the church, to haue a general drinking as appereth by s. Paules writting to the Corinthians, & Tertulliane to his wife

Drinkyng on maũdy thursday.

¶ The.ii. Chapiter.

¶ *The maner of castynge money to the people.*

Newe yeres gyftes, Daunsynge, Maiyng, Christmas Lordes.

IT smelleth also of Gentilite that the byshop of Rome, emperours and kynges at their coronacion, are wont to scatter mony, emõg the cõmons, & make royal feastyng, which is a prefẽce or cõfort of ỹ beneficẽce or liberalite, that is to come afterward. For ỹ old Romaynes vsed ỹ same order & institucion,

Casting of money abrode.

stitucion, in their triumphes, games, and funerals as Suetonius recordeth.

New yers gyftes. Geuinge of newyeres giftes, had it original there likewyse, for Suetonius Trãquillus reporteth, that the knightes of Rome gaue yerely, on the kalendas of Januarii, a preſet to Auguſtus. Caeſar, although he wer abſent. Whi the cuſtome remaineth in England, for the ſubiectes ſende to their ſuperiors, & the noble perſonages geue to the kynges ſome great gyftes, and to gratifye their kindneſſe, doth liberally rewarde them with ſome thing again. But I cõmende more the maner of the Italiãs, for there the richeſt & moſte noble, geue to the poore inferiors, it is a ſignificacion of good and proſperous fortune of al the whole yere then folowing.

The laudable maner of the Italyans.

Daunſing Thuſe of daunſing. Liuie ſaith, came from the Hetruſcanes to Rome, which we exerciſe muche on holy daies, as thei did, not without ſlaunder of our religiõ and hurte and dammage of chaſtite; as for maſkes they bee ſo Deuilyſhe, that none honeſty can be pretẽded to colour thẽ: Zacharias byſhop of Rome, made

Maſkes.

a

a decree againſt it, but that auayleth no thig. At the kalẽdes of May, the youthe aſwell men as wome, are wont to go a maiyng into the feldes, & bringe home boughes and flowers to garniſhe their houſes & Gates, and in ſome places the churches, which faſhiõ is deriued of the Romaines that vſe theſame to honour their goddes Floza, with ſuch ceremonies, whõ thei named goddes of frutes. Maying.

The chriſtemmas lozdes, that be commonly made, at the natiuitie of the lozd to whom all the houſholde and familie, with the maſter himſelf, muſt be obedient, began of the equalitie, that the ſeruauntes had with their maſters in Saturnus feaſtes, that wer called Saturnalia: wherin the ſeruauntes haue like auctho3itee with their maſters, during the time of the ſaid feaſtes. And this furniſhig of our belies with delicates that we vſe on faſtingham tewesdaie, what tyme ſome eate tyl they bee enfo3ſed to fo3beare all again, ſpzong of Bacchus feaſtes, that were celeb3ated in Rome, with great ioye and delicious fare. Chriſtemmas lozds. Faſting euen. Bone fyres.

And oure Midſomer bonefires, maye

ſeme

seme to haue come of the Sacrifyces of Ceres Goddesse of corne, that men dyd solempnise with fires, trustyng therby to haue more plentie and aboundaunce of Corne: and the disguising and mumming, that is vsed in Christemas tyme in the Northe partes, came oute of the feaste of Pallas, that were doen wyth visers and painted visages, named Quinquatria of the Romaynes.

Disguising.

¶ The. iii. Chapiter.

¶ The maner of anoynting priestes, kynges, them that be christened confyrmed, or sore sycke.

WHat tyme Moses had builded ỹ tabernacle, he was commaunded to make acōfeccion of holy oyntment, wherewō both the worke the vesselles, Priestes, and also kynges, whiche bee called to that Office or dignitee, ought to bee Enoyled: so that it came to passe, that the annoyntynge was the very token & difference, wherby kynges wer knowen emong the Hebrues, as thēperors in Rome wer knowen by their purple roabes. Aarō and his sonnes, wer the first anoynted Priestes,

Kynges & priestes were anoynted.

Anointing is the tokē of kinges.

Purple robe is the

stes, and Samuel enoyled Saule, firste king ouer Israel, and so consequētly it grewe into a custome, that prestes and kinges wer anoynted. By which thing is signified, that thei be specially fauored of God, and like as oyle lieth a lofte on ỹ water, or other liquore, so thoffice of a prieste and dignite of a Prince, surmouteth al other degrees of ministers, both in thactiue & also cōtēplatiue life.

difference of the Emperour. Aaron and his sonnes hyest anoynted. The nature of Oyle.

Siluester Bysshop of Rome ordeined firste, that all that were christened, churches, and chalices should be annoynted with oyle. Our oyle that is now vsed, is made of oyle olyue, & natural balme Fabianus commaundeth that it should be renewed euery munday & thursday.

Anointing of children christened. churches. chalices.

Clement the firste ordeyned, that all children and other that wer christened, should be anoynted again with crisme, and he instituted also the sacramente of Confirmacion, supposing that no man wer a perfect Christen man, if that rite and ceremony wer by negligence omitted. For this cause that the holy ghoste might more plentifully be geuen to thē by the handes of the bysshop.

The confection of our oyle. Chrisme. Cōfirmacion.

This thing began of the example of the Apostelles, whiche sent Peter and John into Samarie, to laye their handes on them, that thei might receiue the holy Ghost. It is onely ministered by a byshop in this wyse, first he asketh the name of the child, and then maketh the signe of the crosse in his forehead, with the Chrisme, saying: I sygne the with the token of the crosse, and cõfirme thee with ỹ crisme of saluaciõ. In the name of the father, the sonne, & the holy ghost that thou may be replenished with the holy spirit, & haue euerlasting lyfe, so beeit. And then he smiteth the cheke of the child softely, but if he be of a greate age, he geueth a sharpe stroke, ỹ he may remẽber that misery, saying: peace bee with thee. Felix ỹ. iiii. did institute that such as wer in extremes should be enoyled, folowing therãple of the Apostles, whiche as Marke witnesseth, cured many diseases by anointing thẽ, and S. James speaketh of a like thinge in his Epistle.

The maner of confirming.

Felix.

Extreme Vnction.

¶ The. iiii. Chapiter.

¶ The begynning of mariage of priestes, vvhen it vvas forbodden vvith other lavves touching Mariage.

Moses the minister of God emõg the Israelites, which were desirous to augement and amplifye their issue, ordeyned that al men indifferently, aswell prestes as laye people should take wyues, least the debarring them from matrimony, myght bee occasion of greater enormitie, and incõuenience emong thẽ. Albeit, because of the dignitie of the order of priesthod, he made restraint ẏ thei should mary none that was taken prisoner, bondwoman, or deuorsed from their former husebandes, and the byshops might not be maryed but to maydes. As concerning our priesthod, Siluester the firste, after the tert of S. Paule, commaunded that a priest should mary but one wife, and after to lyue sole alone: as Paule had a wyfe, as may appere in his Epistles to the Philippiãs and Corinthians. And Clement byshop of Alexandria and Ignacius, which was in Paules time, witnesse the same.

When a prest might not mary.

Syluester. Bishops maryed maydes. A priest might but once mary

Peter and Philippe had wyfes and daughters, whom they bestowed honestly in mariage to husbandes. And S. Peter

Paule. Peter and Philip had wyues.

Peter seing his wyfe ledde to death, for the profession of Christ, with great reioyce of her constancie, said: wife remember the Lord. This order the Greekes, and all the East partes of christendome do vse, which would not consent to the counsaile of Nice, wherein it was propounded, that the Prestes shoulde forsake their wifes: And namely Paphnucius the holye & chaste bishop, that came out of the borders of Egipt, withstoode that decre very earnestlye. Siricius the first forbade the prestes of the west parties, and Deacons to mary, the yere of our Lord .ccc.xxvii. Ye instituted also, that he that eyther wedded a widdow, or toke a secõde wife, could not be made Preste. Pelagius the seconde enforsed the subdeacons, to forsake their wifes. And Gregorius, because he thought it violent to deuorce theim, ordeined that from his time, none shoulde be Subdeacon, vnlesse he vowed Chastitie before. Notwithstãding the lawes afore made toke no effect emong the Prestes of the Weste parties, vntill the tyme of Gregorie the seuenth, which was the yere of

Paphnutius withstode the counsel of Nice.

Subdeacons forsake their wyues.

Gregory stablished the single lyfe of prestes.

of our Lord. M.lxxiiii.

And here Polidore protesteth, that the syngle lyfe of Prestes dooeth more harme to the religion, shame to thorder and grief to honest men, then their constrained chastitee profiteth: if thei were restored to the libertie, and choise it wer no preiudice to the Christian common wealth, and honestly for thorder. In the beginning mē maryed their sisters and kynswomen, but Moses restrayned thē of the Hebrues, frō the first and second degres, and Fabianus, forbad the third and.iiii. whiche custome standeth nowe in effect. Theodorus dyd inhibite firste that a mā might not mary that mayde, to whom his father, was a Godfather. It was cōfirmed first by Gregory, and after by Alexander the thirde, that no man shold mary his brothers wife, lest it should be thought to be a coūterfeict of the Hebrues. Lamech was the firste, that euer had two wyfes, whose example many other ensued afterwarde.

Decrees of kindred inhibited.

God brother & god syster.

Lamech had two wyues.

The custome of purifying, was takē of the Hebrues, but there is no daye or tyme appointed for it. Neuertheleſſe, for

Purificaciō of women Child bearyng.

for an honest order, thei vse commonly not to be purified afore the moneth day and then with a fewe honest Matrons, she commeth accompanyed to the churche, and offereth a ware taper, and the Chrisome.

¶ The .v. Chapiter.

¶ Of the Temples, Churcheyardes, VVhen the Crosse VVas first had in reuerence.

Moses buildeded a tabernacle.

IN the olde testamente, Moses set vp a Tabernacle, curiously edifyed to God, wherein supplicatiō and Intercession was made to him, for the synnes of the people. And in that he made tharke of couenaunt, in the whiche he put the two tables of stone, conteining the lawe of the ten Commaundementes, Aarons rod, and the pot of Manna. After hym Salomon kynge of the Hebrues, made at Hierusalem a tēple of costlye araye, and sumptcously wrought. I cannot (to saye truthe) perfectely tell, where the firste Churche of christen men was builded, but by al cōiecture it semeth, that it was made of the Apostles, either in Ethiopia, where

The arke.

Salomon made the first tēple to God.

The first church of christians.

Matthew,

Matthewe preached, or in lower Inde, wher Bartholomew taught, or in Scithia, where Andrew shewed the worde of God. Where they doubtlesse, eyther caused new Churches to be edified, or els transposed the Idolles temples, to serue the Christian mennes vse, abolyshing Superstition, and plantinge the true religion of Christ. Albeit, it were not against reason, to suppose ther was a temple or house of prayer, appointed by James at Jerusalem. In Rome the first that I read of, was consecrated by Pius bishop of Rome, in the strete called Patricius, at Nouatus Bathes, in honor of the virgin Prudētia, at the request & sute of Praxedis her sister. And after Calistus made a tēple to the virgin Mari, in a place beyond Tiberis, & instituted a churchyard, in Apius strete and called it after his owne name: notwithstanding, Abraham was the firste that made any place of burial in Hebrō where he bought of Ephrō an Hethite, the double caue for. iii.c. sicles of siluer, with the groūd about it, and there was Sara his wife, and he him selfe buried.

first church in Rome.

A churchyarde.

Abraham ordeyned the fyrste place of buryall.

Noha

Noha buil-
ded ỳ fyrst
alter.
bonifacius
caused al-
ters to be
couered w̄
lenyn clo-
thes.
Cōstantine
forbad put
tynge to
death on
the crosse.
No ymage
of ỳ crosse
myght not
be grauen
in yearth.
helen fond
the crosse.

Noha buylded the first alter, and offered vpon it a burned Sacrifyce to the lorde. And Bonifacius the third, caused that thei were couered with linnen clothes. Cōstantinus when he had wonne the battayle against Marencius, by reason of a vision that he sawe of the crosse the day of the battayle, ordeigned that from thencefurth, no man should suffer death on the crosse. And so in processe of time, it was had in much reuerēce and worshyp. And Throdosius made a law that ther should no ymage of the crosse be grauē in stone, marble, or in yearth lest mē should tread on it. Helene Constantines mother, a very vertcous woman, repaired to Jerusalem, to seke the crosse of our Lorde, where with greate labour and diligence, she founde it, and with it thother two, whereon the theues wer hanged, but it was easy to perceyue Thristes crosse by the title, whiche then did remain, albeit, sore wasted and corrupted with antiquitee.

¶ The. vi. Chapiter.

Of the auncient rite or sacrificing, feastfull daies, dedicating temples, the mistery of fyer, holy vvater.

Tain

CAin & Abel the two sonnes of our first father Adam offered in sacrifice to god the first fruites of their goods. Abel his oblacion was milke. Cain his gyft was corne. Afterwarde, when the priesthod was ordained, Aaron & his sonnes offred diuerse thinges with sundry ceremonies, which be shewed at large in the booke of Leuiticus.

Cayn and Abel sacrificed first.

The Gentiles almoste all sacrificed to the ydols men or women after sundrye rytes, as appeareth in the histories and Gentile auctours. And if it forfe tuned that they omitted any such abhominable idolatrye, they had greate punishment, destruction of their fruict, corruption of their water, infection of the aire, death of catel, great droghtes, woo men had euil deliueraunce, with many suche plages, as Dionisius Hilicarnaseus witnesseth, whiche the spirites of the ayre procured to delude and seduce menne, and confirme them in their erroure.

Men were sacrificed by the Gentyles.

Punishmẽtes ẏ they suffred for omitting ẏ oblacions.

The holy dayes amonge the Iewes were diuerse, as the Sabboth daye, the feast of the new Moone, the passeouer,

holy daies

the feaste of swete breade, Pentecoste, the feast of Tabernacles, the dedicacion day: whiche bee all shewed largelye in the olde Testament.

Dedicatyng of churches.

The vsage of dedicating churches is of greate antiquitie, for Moses did sanctifie the tabernacle, & Salomon consecrated the temple that he buylded at Hierusalem. And Esdras after, whē they returned from the captiuitie of Babilō hallowed the temple newe agayne. Of them we receyue oure rite of hallowinge of churches, albeit we haue no ceremonies then they had.

Fyre.

Fyre was kepte continually on the alter by the priestes, for without it and salte could no sacrifice be duly made or ordinarely offered, and we in our Masses haue euer a taper of ware burning.

Emperours of Rome had fyre borne afore thē.

And the emperours of Rome had Fyre borne afore them, and the Vestales had euer perpetuall Fyre in the temple where they serued Vesta.

Oracles ceased at Christes cōming.

The spirites of the ayre, that gaue doubtfull answers to them that enquyred any question of theim, were at the cōmig of Christ al destroied. For what tyme

time he was caried into Egipt, whiche is a countrye full of superstition and Idolatrye, all the Idoles of that region wer ouerthrowen & fell to the groũd at his comming thither. And in the time of Adrian the Emperour, both the wicked sacrifices were abholished, and also the oracles of Apollo at Delphos, Jupiter Yamnon in Egypte, wyth lyke vanities were subuerted by the power of God throughe his sonne Jesus Christ.

Holye water was ordayned by Alexander the fyrste to bee consecrated to dryue away spirites, and was cõmaunded that it shoulde be kepte as well in churches, as in priuate houses for the same vse: whereof are growen emonge the cõmon people many superstitiouse errors contrary to the woorde of God. Holy water.

The .vii. Chapiter.

Who ordayned praying. Why We loke Eastwarde, ministring the Sacrament of the alter.

Forsomuche as we are created of God after his owne Image, for the entente to honour and serue him, and so finally to enioy the eternal

enheritaunce of heauē, which we muſt
Prayer. attain to by prayer acknowledging our
owne infirmitie, and referrīg vs to the
mercy of our moſte louinge father. It
ſhall bee conuenient therfore to declare
the inſtitution of prayer.

Prayer was at the beginning

Prayer therfore was from the begin-
ning, as Abel prayed, Noha, Abraham,
Iſaac, Iacob, with other Patriarkes
prayed to God in all their doubtfull af-
fayres, and gaue thankes for the good
accheuinge of them. Moſes and Aaron
with other as Anna the wyfe of Helca-
na ſhewed vs example of prayer. But

Chriſt prescribed a prayer.

Chriſt is the firſt that did ſhew vs any
ſpeciall forme of prayers, as appeareth
in the Goſpell of Mathew. Afterward,
when men began to coumpte and re-
ken their prayers, as though God were
in our debt for often beggynge of hym,
there were diuiſed by one Petrus Ye-
remita a Frencheman of the citie of A-
mias, bedes to ſaye ladye pſalters on,
the yere of oure Lorde a thouſande. rc.
that is foure hundred lvi. yeres ago the

Beades.

ſame Petrus was occaſion that Pope
Urbane ſtyred the Chriſtians to make

vyage into Asia, at whiche tyme Hierusalem was recouered. The maner of turnynge oure faces into the Easte, when we praye, is taken of the old Ethnikes, which as Apuleius remembreth vsed to looke Eastward and salute the sonne: we take it in a custome to put vs in remembraunce that Christe is the sonne of righteousnes, that discloseth all secretes. But that was not lawfull for the Hebrues as maye seme to vs by the setting of the tabernacle, and they muste euer loke towarde the temple as the story of Daniell declareth. Moses when he had receyued the ten commaũdementes, assemblyng the people together shewed them the wyll of GOD, and that was the firste sermon or preachyng: and the Prophetes had without doubte open collacions: And afterwarde Johñ Baptist in the wildernes of Jury preched, and so did Christe hym selfe and gaue auctorite to the Apostles and disciples by speciall commaundement to do the same. Turning of our faces eastward. Preaching John baptyst.

The blessed sacramente of the aulter was instituted by oure sauioure Jesus Christ, The institucion of the sacrament.

Christ, a litle before his passiō in Hierusalem at his supper, whē he had ended the Paschal lābe, in this wyse: He toke bread, and after he had geuen thākes, he brake it, and gaue it to his disciples saying, take & eat, this is my body that shalbe geuen for you: As takynge the cup gaue likewise thankes, & toke it to them, saying, drinke all of this, for this is my bloud of the new testament, which is shed for the remission of synnes. This vnder the fourme of breade and wyne he gaue to theim particularly his body and bloud sanctifyed in and by the worde. And gaue commaundement that like sacrifice should be made in remembraunce of him. Alexāder the byshoppe of Rome dyd ordayne that this oblacion should be made of swete bread, wher afore it was leuened bread And he commaunded that water shold be myxte with wyne in the cuppe.

Alexander decreed ỹ the sacramēt shold be cōsecrate of swete bread.

¶ The. viii. Chapiter.

¶ *Who sacrificed firste after Christes tradicion, and encreased the partes of the masse.*

Euery

Euery thing at the fyrst in the mini stery of ỹ lordes supper was plain syncer and without anye mixture of ceremonyes, conteyninge more vertue then solemnite. For it is manyfest that Peter, whyche eyther fyrste of all, or els with the reste of the Apostles dyd consecrate often tymes after the ryte that he had receiued of Christe and by and by after the consecracion ioyned to the Lordes prayer or *Pater noster*: And I suppose it was not much differinge frō the masse that is vsed in the churche on good Fryday. Celestinus ordayned the prayers that the prieste sayeth when he reuesteth him selfe to Masse, or at putting on his clothes, that begynneth *Iudica me deus*, &c. Albeit it semeth by the wordes of Chrisostome in the .xi. homely on Mathew that it was taken of the churches of Grece and Asia, whiche vsed to sing psalmes while the people assembled together. Damasus instituted the confession at the begynnyng of Masse, and some referre it to Pontianus. *kyrie eleyson* was frequented

The olde rite of consecrating.

Iudica me deus.

Confiteor.

kyrie eleyson.

in Grece firſt, and Gregoꝛius cauſed it to bee ſayed nyne tymes in the latyne churche. *Gloria in excelſis* is aſcrybed of ſome to Teleſphoꝛus, of ſome to Hilarius, of ſome to Symmachus, and the counſayl of Toletane thinketh that the doctours of the churche made it: Collectes Gelaſius & Gregoꝛy gathered. And ỹ graile was appoincted by them alſo. *Alleluya* was tranſlated frō Hieruſalem to the latine churche in the tyme of Damaſus. The tract Durandus ſaieth was deuiſed by Teleſphoꝛus, & ſequences wer inuented firſt by one Nothgerus an Abbot. The Epiſtles and Goſpel were (as Hierom wꝛiteth) vſed in the Eaſt churches of very auncient tyme, wherefoꝛe I ſuppoſe we had the maner to reade the Epiſtle & Goſpel of thoſe churches: albeit ſome ſaye Teleſphoꝛus oꝛdayned theim, & ſome ſuppoſe ỹ Hierome at the requeſte of Damaſus did deuyde theim, as we reade them now at this day. Anaſtaſius commaūded we ſhould ſtand at the Goſpel in tokenning that menne ſhould be in a redineſſe to defende the doctrine of the Goſpell

Gloria in excelſis.

Collectes.

Grayle.

Alleluya.

Sequēces.

Epyſtle.

Goſpel.

S. Hierom did diuide the Epiſtles & Goſpels.

Standing at the Goſpel.

Gospell. The firste parte of the Crede Marcus ordained to bee reade, after it was made by the counsayle of Nicene: And the seconde parte, *Et spiritum sanctum*, that the counsayl of Constantinople cõposed Damasus caused to be read in the churche. Eutichianus instituted the offertory to bee songen whilest the people offred suche thinges, as went to the relief & cõfort of the poore: The offertory remayneth, but the pouertie is forgotten as though thei had no part in Christ & wer vile abiectes of the world

Credo.

Offertory.

Gelasius made the prefaces, howbeit in the beginning they vsed but one preface. And Sextus put to the *sanctus* oute of the Prophete Esaye. Washynge of handes began eyther of the olde testament, where thei did nothing with vnwashed handes, or els of the Gentiles, which afore their sacrifices vsed to wash their handes, as Hesiodus witnesseth.

Prefaces.

Sanctus.

Washyng of the handes.

Burning of encense, that was occupied in the old testament by Aaron and of the Paynimes in their superstitiouse rites, Leo the third ordayned to be had in the latine church. The pryuitie of the

Encense.

Masse

Canon. Masse called the Canon was made by diuerse persons, as Gelasius made *Te igitur* Sititius added *Communicantes*, and Alexander the fyrste, that was long before them, made *Qui pridie*, and that was the begynninge of the Canon before that tyme. For Alexander was thre. C yeres & more before Gelasius. *Hanc igitur*. Leo ioyned and Gregory annexed three petitions in the same *Dies que nostros*, and so furthe. Innocencius the firste instituted that prestes in the vpper part of the church, called the Chancel or quire shold kisse one another, and that *Pax* borne shoulde bee borne to the people. Blessing with handes and Chalices came out of the Hebrues ceremonies: For Aarō after he had sacrificed, blessed the people. And Christe at hys assencion blessed his disciples. Sergius ordayned the *Agnus dei* seuen hundred yeres after Christe to bee songe of the Clergy at the tyme of the communion. The often turning of the preest the alter, when he sayeth *Dominus Vobiscum* or *Orates fratres*, came of the Hebrues rytes, where in sacrifice tyme, the preste

Qui pridie.

Hanc igitur

Pare.

Blessyng with chalices.

Agnus dei.

Turning about of the preest.

turneth

turneth him to cast the bloud of the sacrifice on the people, and the Ethnikes vsed the same fashion in their superstitions, and therefore doubtles wee had these ceremonies of them.

¶ The. ix. Chapiter.

¶ VVhy VVe saye Ite missa est, VVhereof the VVorde masse and ceremony came, the first maner of takynge the Sacrament.

WHen Masse is ended, the deacon turning to the people sayeth. *Ite missa est*, which woordes are borowed of the rytes of the Paganes, and signifieth that then the cõpany may be dimissed. It was vsed in the sacrifices of Isis, that when the obseruaunces were duely and fully performed and accomplyshed, then a screl or minister of the religion shoulde geue warning or a watche word what time they might lawfullye departe: And of this sprong our custome of syngynge, *Ite missa est*, for a certaine signification that the full seruyce was finished. Ita missa est.

Masse is an Hebrue woorde (as Reucline saieth) and signifieth an oblacion Masse.

or

or sacrifice with all circumstances concernyng the same.

Ceremonies. ¶ The Romaynes called all suche seruice, as appertained to their goddes, in one generalname ceremonies, bicause a certain people named Cerites, whiche receyued deuoutly the reliques, & other obseruaunces of the Romaines religious, and preserued them, for when the Frẽchemen by the valiaũtnes of their captaine (Brennius that was a Britto of this lãd) had wõne the citee, for whiche benefite al the rites of their goddes vniuersally were named ceremonies.

One masse on a day Three masses on christmas day

Alexander inhibited priestes, that they should not sacrifice, but once on the day, and Telesphorus permitted thẽ to saye thre Masses on Christmas daye: First at mydnighte what tyme Christe was borne, the seconde in the morning, whẽ shepherdes visited him, the third at further of the day, wher afore time it was not lawful to celebrate afore the thirde houre of the daye.

Masse must be sayed in places consecrated.

Felix the firste decreed that no Masse might be sayde but in places consecrated, sauing in the time of necessitie, and

that

that none but prieſtes admitted ſhould intermedle with the miſteries of conſecration, bicauſe that auctoritie was only geuen to the Apoſtles at the begynninge, by whome prieſtes bee ment and vnderſtande.

Corner Maſſes be forbodden

Anacletus ordayned that no Maſſe ſhoulde be done, but in the preſence of two at the leaſt, leſt the prieſt ſhuld ſay in vayne to the walles *Dominus vobyſcam*, when none were preſente, and therfore they do euil that conſecrate in corners alone. Albeit, Gratianus referreth that to Soterus whiche perchaūce did renew that conſtitution.

Dayly cōmunion.

The Sacrament was vſed of oure predeceſſours in the primatiue churche eueri day as Luke witneſſeth in the actes of the Apoſtles, and Anacletus cauſed it to be renewed by a decree vppon payne of excommunicaciō: And Victor denounced that thoſe ſhoulde be interdited from al ſeruices, that when they ſhould receyue the Sacrament woulde not be reconcyled to their neyghbours of al grudges hatreddes, & diſpleaſures

Vncharitable perſōs were interdicted frō ſeruice.

Zepherinus an hundreth yere after

Anacle-

Anacletus commaunded that all that
professed Christe or bare the name of
Taking of Christians, beyng of the age of. xii. or
the housell xiiii. yeres shuld at the least once in the
at Easter. yere at Easter receyue the blessed Sa-
crament. Fabianus decreed that they
should receyue it thyrse in the yere.

Innocencius the third decreed that
Keping the Sacrament should bee kepte in the
the Sacra- Churches, to the intent to be in a redi-
mente in nesse at all tymes, leaste they that were
Churches sycke shoulde wante the spirituall
comfort in that trouble some
tyme of deathe, and Ho-
norius the third con-
fyrmed the
same.

¶ The ende of the Abrid-
gement of the .v. boke.

¶ The fyrste Chapiter.

¶ *Auricular confession.*

ALbeit manne redemed with the precious bloude of oure sauiour Chryst Jesus is fully reconciled to GOD, and all the heauinesse of his displeasure be appeased: yet the poysoned nature of man is suche, the occasions of sinne be so many & greate, that in this slipper way of worldly life we must nede, our infirmitie enforcing vs therto, fal into the snares of the deuyll and synne. But God, as he is all mercy, willing the death of no synner, but that he conuerte and lyue, hath left vs the comfortable salue of repētaūce, as a present remedye againste all suche incursions of our enemye, of fragilitie of body, wherby we maye with a good hope call to our heauenly father for the forgeuenes of oure offences and trespasses. For as the prophet Ezechiel recorded, what houre soeuer the synner dothe lament and is repentante for his synnes, God (for his sonne Jesus sake) wyll

We be reconciled by Chryst.

Repētaūce a remedye of synne.

will no lenger bere thē in remembraūce

Desperation is forboden.

Therfore whosoeuer with cōcupiscēce vanquished, or by luste inforced, by errour disceyued, or by force constrayned doth fal to any spice or kind of iniustice let him not dispair in his owne conscience, or mistrust the bottomles mercye of God, but with good corage repair to this medicine repentaunce & contricion of heart, Consequently it shalbe the penitentes office & dutie, after suche heuines taken, as it were by a vomyt, to spue out of his conscience all suche vnholsome thinges as might remain stil, engendre desperacion, or imbecill hys hope in the promyses of God. For this cause confession named auricular, that is made to the priest, was at the beginning instituted: that men might therin open their heartes to their curates and receaue at their handes the oyle of the Gospel of Christ to supple their raw & starke sores. It was the institucion of Innocēcius the iii. that so many as wer by age subiect or in daunger to commit synne, shuld at the lest once in the yere be confessed to their curates, to whō it

Auricular. Confession

Innocentius did ordaine confession to the priest.

concer-

coneerneth to know the behauor of his parishners, forsomuche as he must render a strait accõpt of his cure. And therfore it is euell in myne opinion, to haue these common penitenciaries, which be occasion, that bothe Curates geue not their counsail wher nede is, & also men therby be more bold to sinne, seing thei shall not bee rebuked of suche common confessors, but for their money haue redy absolucion, with small exhortacion, to amende their sinfulnesse. This confession is proued of the texte of S. James, where he saieth, confesse your sinnes one to another, and on to praye for another, and also in the. xx. Chapiter of John, where Christ sayeth receyue the holye ghoste . Whose synnes soeuer you remit, thei are forgeuen theim, and whose sinnes soeuer you retein, thei are reteigned. Therefore we must receyue Confession for the absolucion sake, that is geuẽ into the hãdes of the Ministers.

Cõmon penitencers.

Textes prouing confessiõ

¶ The.ii. Chapiter.

Mattins, synging of psalmes by course, Legendes of Sainctes.

Matyns. pryme and houres.

Mattins with Pryme & houres, were appoynted firste by Hierom, for one Eusebius of Cremona, and diuerse other, that lyued w̄ him (to thintēt that thei might haue certain landes and praising of GOD) to sing in the churches. And ỳ fathers and old gouernours of congregacions, receiued them folowing the Uerse of Dauid in the .C.xix. Psalme. Seuen times in the daye haue I geuen & song praise to the. Cipriane writeth that the pryme and other houres toke their originall of Daniel. Which after the custome of his countree, thrise in the daye, Morning, None, and euening, on his knees vsed to pray. It was also the rite of the Heathen, to haue morninge prayers, for Apuleius sayeth, that their religions, when all thinges were duely finished, songe salutacions of the new light, and shewed that it was pryme of the daye, where he meaneth by salutacions, the morning songes that we call Mattins, and thers declareth how the houres of the daye were sorted, and diuyded for sacrifices and praiers. Pelagius the se-

Apuleius de asino aureo libro. xi

conde

conde was the firste that commaunded priestes to saye theim dailye, that like as the iuste man falleth seuen times on the daye, so by instante and continuall prayer he might as often rise & amende. Gregorius put to the beginning of euery houre, *Deus in adiutorium* and *Gloria patrie*, &c.

Pelagius. charged priestes to saye Matins daily.

Deus in adiutoriū was added bi gregory

Urbanus the seconde, ordeigned the Lady Mattins to bee sayed dailye, and confirmed theim in the counsayle, whiche he had at mount Clare in Fraunce

Lady matyns.

The diuision of Dauids psalter into vii. partes called nocturnes, according to the seuen daies in the weke, was the worke of Hierome, at the requeste of Damasus bishop of Rome, whiche also gaue cōmaundement, that it should be read so in the churches, and added *Gloria patri* to thēde of euery psalm. The *Gloria patri* was made in ỹ counsail of Necene

Nocturnes.

who made the Gloria patri.

Damasus also instituted that ỹ psalmes should be song and saied by course Albeit, some saye Ignacius did deuyse that afore his time, which thinge was learned of Dauid or Asaph, for in thold sinagog, thei vsed to synge their Psalmes

Singyng Psalmes. by course

mes after that sort, but our syngyng is far from their maner. For our syngers cry out so loude, that we heare nothing saue a noyse, and those that be present, cānot be edified with the word. It wer great furtheraunce to the Religion, yf those singers, not far vnlike to Jayes, wer ether banished out of the tēples, or els their singing wer so modified wyth more soberneſſe, that the wordes might be vnderstande, to thedifying of the lay ittie, which is sore blinded with singing and sounde of instrumētes, that be not fit to edifie, but to delight yͤ eares. This modeſt singing was vsed by the holy Athanasius bishop of Alexādria, through all his Prouince and dioceſe, as Austen witnesseth Damasus cōmaunded that the common Crede shold be said at euery houre. Vitalianus inuēted the decēte tunes, wherein the hymnes bee songe and ioyned the organs to them. Legendes of saintes, wer made the yere of our lord. viii. C. by Paulus Diaconus and Jsuardus a mōke, at the desire of Charles the great. And for so muche as the persecutions wer so greate, that in the

Our cōmō singers rebuked.

Athanasius.

Libro conſeſ. r.

The crede was sayde euery houre.

Tunes of yͤ himnes.

Legendes.

tyme

tyme of Diocleſian the Empero2, ther died.xvii.M.chziſtian men within.xxx. daies ſpace, thei could not perticulerly wzite all their lifes, but made certaine generall legendes of martires, cõfeſſo2s Virgins, which we now call the common, and the fathers commaũded thoſe to be read in the churche on ſuche ſainctes daies. Afterward many thinkinge that they ſhoulde bee hearde, rather fo2 their muche bablynge ſake, diuiſed ſũdery maners of pzaiyng and diuerſe vſes: as Benettes Monkes had one vſe, Barnardes another, and Dominickes bzethzen had one o2der by them ſelfes, and euery Pzouinciall Biſhop, made a ſeuerall vſe in his Dioceſe, and all wer confirmed by the Biſhops of Rome.

Common legendes.

vſes in the ſeruyce.

Benneis vſe.

¶ The.iii.Chapiter.

¶ *The beginning of Faſting, almoſſe, Aduent, Lent, Embring dayes.*

FAſting and Almoſſe dedes, be as S. Auguſten ſaieth the.ii. wynges of pzayer, wherewyth it is made ſtronger and lyghter to flye into the pzeſence of God, and be moze accep

Fasting. table in his sight. Fasting hath been vsed from the beginning of the worlde. What time the Fruicte of the Tree of knowing good and euyll, was forbodden to our first parentes in Paradyse, because by suche abstinence they might obtein & entoy the felicitie euerlasting.

Almose. Almose in like maner, sprong of the infirmitee and nedinesse, of the nature of men: for as thei felt hunger, cold, nakednesse, and suche other calamites, as be in our mortal life, thei wer constrained to desire aide & succor of other men as of almose. Albeit Moses was ỹ first that euer prescribed any law of geuing almose, as appered in the boke of Deutronomy. This charitable almose must be so freely geuẽ, that we exempte none from the vse and parte takyng of it, & as the scripture saieth, without respect of persones.

Moses made the first lawe of Almose.

As for fastyng, of that originall proceded further, for the vse of Flesshe and wine from Adam til the tyme of Noha was vnknowen. And Moses forbare meate fortie daies, and Helias did likewise, Our sauior Christ fasted thesame

Flesh was not eaten before Noha.

space

space. And God pardoned the Niniui- Exãple of
tes of their crimes, because thei fasted Fastyng.
with repentaunce.

The Jewes also in their lawe, so oft
as thei either asked any benefite of god
or wold pacify his wrath, or rẽder thã-
kes for his benefites, or kept any solẽne
feastes, vsed commonly to fast. And cer- True fast,
tes he kepeth not the true fast, whyche Lent.
forbeareth flesh, or forgoeth his supper
but he that minisheth his affeccions, a-
bateth his anger, swageth his Pride,
modifieth his desires, mortifieth his lu
stes, suffereth pacientlye all aduersitee,
that chaunseth to him, that man is the
true faster. Albeit, the other is a coad-
iutor to that thinge, and helpeth muche
that purpose. Therefore, to the intente
we might reclayme suche corrupcions,
of our old Adam. The Apostles did or-
deine the fast of Lente, as Hierome in a
Epistle to Marcella dothe playnely de-
clare. Wherefore, thei that referre it to Telespho-
Thelesphorus, bee fonly deceyued, for rus did ap-
he did not institute it first, but appoinct poynt it a-
that it should be kept afore the Easter. fore Ea-
And added another Weeke to it, that ster.

Quinquagesima. wel cal Quinquagesima. This weke be cõmaunded prieſtes to faſt more thẽ the Laitie, becauſe that they, whyche ought to be holier then the reſt, ſhould in this ordinary faſt, shewe more abſtinence then other. Thapoſtles alſo inſtituted that. iii. wekes afore the Natiuite of our lord, named Chriſtmas ſhould be ſolẽnely faſted, whiche cõſtitucion was a whyle kepte vniuerſally, but afterward it was reſigned to the mõkes and Religious perſones. Caliſtus, as ſome thinke Urbanus, did begin thembring daies quarterly, for the preſeruaciõ and amplificaciõ of fruictes, ordeyned for ỹ ſuſtenaunce of man and beaſtes. Albeit. I can rather take it to bee an imitacion of thold Romain feaſtes, whiche thryſe in the yere had ſacrifices, for the proſperous ſucceſſe or their corne, one Vinalia for their wynes, ỹ other Robigalia for all their grain, leſt it ſhould be mildued. The. iii Floralia for al their fruites. Theſe vain ſuperſticious olde Byſhoppes of Rome turned to a godly vſe and tranſpoſed their feaſting into Faſting that the rather at the contẽplaciõ

Aduent.

Embryng dayes.

Romaines had. iii. ſacrifices for fruites.

Superſtition turned into Religion.

of

of our prayers and Fasting, god might prosper thincrease of all fruictes to the sustentacion of his creatures.

¶ The.xiii. Chapiter.

VVatches were turned into Fastes, Fasting of fridayes and wednesdayes, naming the daies of the weke in sundery wyse.

IT was the maner, from the beginning of our christiã faith, that forsomuch as it pleased our sauiour, to be borne in ẏ night, priestes dyd rise in the night season, & song the houres Canonicall, otherwyse named the Mattins: & the lay people was accustomed on those sainctes euens, that were any solemne feastes, to watche at the tombes of martires, prayinge and synging holy Psalmes. Whiche thing the testimony of Plinie doth wel approue, wher he writeth in a pistle to Traiane, how ẏ much nõber of people was slain, in whõ he could neuer espye any fault, sauig ẏ afore day, at certain times and feastes, thei arose & songe of cõmẽdaciõ of Christ whõ thei called God. But as time is corrupter of al thinges worldly in processe as deuociõ begã to abate, in

Watches.

stede of hymnes, thei song dissolute balades, and prayer was turned into wãton daliaunce. The youth went aboute light amorous company, the eldest persones practised baudry, womẽ wer not ashamed to geue theim selfes to be corrupted, in al kinde of whoredem. Upon this occasion the old fathers, fearig lest it might growe to a further inconuenience, turned the Vigilles into fastynge daies. Notwithstanding, the priestes vsed their ordinary times of seruyce, as they were wont to do, and suche feastes wer called by the name of vigilles, and obserued with no lesse reuerence, then the fast of Lent. This remedy was prouided after S. Hieromes tyme, whiche died the yere of our Lord. cccc. xrii. whẽ Bonifacius the second, was Bysshop of the sea of Rome.

Vigilles wer made fastes.

Egiptians rite in watches.

The like custome was also obserued emong the Egiptians, which on the euens of their high feastes fasted, and after thei had slept, thei offered a cowe: al suche night sacrifices, and obseruances for like causes, wer by a perpetual law in Grece abrogated, by Diagundas a Thebane

Night sacrifices are abolyshed.

Diagũdas

Thebane. The fast of Wednesday and Friday, was cõmaũded by the fathers because on the one day Christ was crucified, and on the Wednesdaye, Judas purposed in his mind to betray him, as Apolonius the eloquent Orator suppo sed. Siluester the first, bishop of Rome, abhorringe the memoriall of the dayne gẽtile goddes, decreed ẏ the daies of the Weke, which had afore the names and titles of ẏ sõne, Mone, Mars, Mercurie, Jupiter, Uenus, and Saturne, should be called the first, seconde, third, fourth fifth, sixt, seuẽth ferie: and sẽblable ma ner, as the Jewes compted their dayes from the Sabboth day. Ye did also call the firste ferie *Dominicus dies*, that wee name sũday, & called saturday *Sabbatum* of the old holy daie, and rest of the Ye- bzues: al these thinges wer doen at the sute of Constantine then Emperor. Al beit thapostles afore that time, had con secrated the Sundaye to the Lorde, be cause that day, he rose from deathe, and the Jewes Sabboth was turned into it as may appere by the Decree of Pius, that ordeined theaster to be kept on the Sundaye

Wednes daye. Fryday. Daies wer turned in- to feries. Domini- cus dies. Sonday. Sabbatũ. Easter is appoynted on the Sõ- day.

Sundaye, and therfore I thinke Siluester did but only renew the same act of the sunday. It was thinuencion of the Egipcians, that the daies wer first named after the. vii. planettes, as Diodorus recordeth. S. Gregorye was the auctho^r that neither flesh, no^r any thing that hathe affinitee with it, as These, Milke, Butter, Egges, should be eate on such daies as were fasted. We haue also a maner and vsage of halowing the table and meate, afore we bee set, that begon of the imitacio^n of Christ, whiche vsed the same fashion, ouer the fyue loaues in the wildernes, and at Emaus also he did inseble wise consecrate the table, in the presence of his dysciples: so was the fourme of saiynge Grace after Supper, taken likewise of the custome, that Christ co^mo^nly kept at his suppers

Daies wer called of the planettes.

White meates is forbodden on fastinge dayes.

Grace at meate.

Reding the Bible at meate.

The maner to reade a part of the Bible at diner tyme, hath been of long co^n-tinuance, and did procede of the godlye doctrine, that Christ instructed his Disciples in, at all tymes, but namely at his last Supper, wherein he treated of the perfeccion of al the misteries of our religion,

religion. And thus our fathers, to kepe in memory, suche an wholsome institucion, did bring in this maner of reding the scripture at meate or meale tyme.

¶ The .v. Chapiter.

¶ The originall of holy dayes, Paschall Candelles, birthe dayes.

LIke as the Jues had in their law, which was but onely a shadow of thinges to come, holy daies appointed for the execucion of the misteries of their religion, whome thei in one generall terme, named Sabboth Daies, of the rest & vacasion that thei had frō bodily labors: semblably oure fathers haue ordeined festiuall daies, in the new Testamēt, wherin christian mē (al prophane businesses, and euyll matters layed apart) might wholy apply and bēde thēselfes, to godlye and spirituall meditacions. As the perusing and readyng of scriptures, hearing of deuout sermons rendring honor to God by sacrificynge prayeng, and wel doinge, be workes fit and conuenient for the holy day, and also reuerensing the memoriall of Sainctes

Sabboth dayes of ỹ Jewes.

Holy dayes.

workes due for the holy daies

ctes on ſuche daies, as bee aſſigned to that purpoſe, is on the holy daie laudable. For Oblacion is onely due to God as Paule and Barnabas, did openly teſtifie at Liſtra. For when he had commaunded, by the power of the worde of God, that the man, whiche was lame from his mothers wombe, ſhould aryſe and walke, the people for wonder and maruayle of the Miracle, woulde haue doen ſacrifice to them, but thei renting their clothes, departed out of the preſe, and with ſharpe wordes, rebuked their enterpriſe, as a thig vnmete to be doen to any mortal mã, or worldly creature.

Eaſter is inſtituted by the Apoſtles.

Firſte of all, the feaſte of Eaſter was inſtituted by the Apoſtles, and preſcribed by Pius the firſt, to be ſolempniſed on the Sonday. Afterwarde as it chaũſed, that alteracion of that matter aroſe

Victor.

Victor that was biſhop of Rome, about the hundred ninety and fire yere of our lorde, decreed that it ſhould altogether

Eaſter is to be kept in March.

be kept, and celebrated on the Sonday from the fourtene day of the firſte Moneth, that was Marche, vntil the twentie and two of the ſame, leaſt our order

and

and accompt, ſhould agre with the Iewes, whiche kepte it ſomewhat ſoner then that appoinctment ſpeaketh of: albeit, many forein biſhoppes at the firſt, refuſed that Cõſtitucion, becauſe they thought it not out of courſe or amiſſe to kepe that feaſte after the preſydente of ſainct John the Apoſtle, which renued euer the Ryte of the Iewes, in the feaſt of Eaſter.

S. John kepte the Iewes Eaſter.

The cuſtome of halowinge Paſchall Candelles on Eaſter Euen, was commaunded by Zozinus, to be frequented in euery Churche.

Paſchall

The maner of keping holy the birthe daye of euery man, was muche vſed in Rome, albeit, the Perſians had that vſage afore them, for there it is the faſhion, that euery mã after his habilitie ſhould with many obſeruaunces, and great deintie feaſtes, worſhyp the daye of their birthe, and of them the Romaines receiued that ſuperſticion.

Byrthe dayes.

The.vi.Chapiter.

Of the inſtitucion of holy daies and canoniſing.

As

Easter. AS you haue harde that Saincte Johñ the Apostle did celebrat the feast of Easter, euen so the other Apostles, as it is sayed, wer aut thours not onely of the same Easter feaste, but also ordeyned those dayes, wherein oure sauioure had doen anye misterye, concerning oure saluacion or informacion, should be kept holye, and to the intente they myght bee more reuerenced of their posteritie, they themselfes kepte them durynge their lyues, very deuoutly: as the sundayes. Aduēt, the Natiuitee, Circumcision, and Epiphany of our Lorde, the Purificacion of oure Ladye called Candelmas, lent Palme Sūdaie, Mundaie, Thursdaye, when Christ after Supper, washed his Disciples Feete, Goodfriday, Easter, the Ascension, and Witsonday. As for the feast of Pentecost was afore vsed of the Hebrues: For fifty daies after that the Lambe was sacrificed in Egipt, the Law writtē by the hādes of God, was geuen by Moses in the Mounte Oreb, in the wildernes of Sinay. And .l. daies after the death of Christ, whiche lyke a

Feastes instituted by thapostles.

Pentecost

Lambe

lãbe was offered of the Jewes for oure Paschal, the Apostles receiued the law of the spirit. The feast of transfyguracion came also of the Jewes: for like as Moses his face was transposed into a perfect brightnes, after he had cõmoned with God in the Mounte, so now after the shadow & vaile wer taken away by Christ his cominge, it pleased God to shewe to his disciples his transfiguracion, as a declaracio of the shadow past & a figure or significacio of the immortalitie to come. In consideracion wherof the holy fathers perceyuinge the vse of suche holy dayes, cõfirmed & ratified theim by a decree made in the counsail had at Lions in Fraũce, & furthermore cõmaunded that suche daies, as eyther our holy sainctes departed this lyfe, or els wrought any miracle or did any notable deede to the encrease of oure religion should be kept holy, because christẽ people might haue more opportunite to heare the worde of God, & more deuoutly serue him in an vniforme order. Transfiguracion. Feastes instituted

Then were instituted the feastes of saincte Stephen, Innocẽtes, Siluester at the cõsayle of Iohn

John Baptist, the Apostles daies. Cō-
uersion of Paule, our lady dayes. Lau-
Alhallowe daye. rence, Michel, Martine, & generally of
al sainctes, which was the constitucion
of Bonifacius the fourth. For he caus-
ed that the temple whiche Marcus A-
grippa dyd edifie in honoure of all the
Romaines Idolles, as the name Pan-
theon doth pretēde, was by the licēse of
Phocas then Emperoure turned into
the churche of al Hallowes, & consecra-
Gregory chaunged Alhalowe daie. ted the twelfe day of Maye, & Gregory
the fourthe afterwarde wylled it to bee
kepte the fyrst day of Nouember.

Crosse daies. The festes of the inuencion & eralta-
cion of the crosse, and *Corpus Christi* day
Corpus Christe daye. were dedicated by Urbane the fourthe,
& denounced for holy dayes. Syluester
at the sute and instaunce of the Empe-
rour Constantine assygned the daye of
ad Vincula sancti Petri called commonlye
Lammas in memoriall of Peters pay-
Lammas day. nes, persecution, and punyshment that
he suffered for the religion. Felix the
first, of purpose to magnifie the glori-
Memory of Martyres. ouse cōmendacion of Martires, made a
statute that yerely oblacion shoulde be-
had

had in memorial of theim: and Gregori would that Masse shoulde bee sayed ouer theyr bodyes, whiche thyng Vigilantius thought worthy to be reiected, & refused, albeit the reporte goeth that Anacletus was of this constitucion the first authour. The same Felix instituted first that the day whereon any temple was dedicated, shoulde bee hallowed of that village or towne, and made also a lawe that suche churches, as men doubted of whether thei were consecrated or no, should be hallowed agayne. And Felix the fourthe did ordayne that bishoppes onely should dedicate them, and that the same dedicated day should be kept holy yerely afterwarde.

Dedicacion daies.

Reconsiliacio of churches.

The fashion to deifie men that had doen any benefites to the cõmõ wealth, is one of the most auncient vsages, that I reade of. For antiquitie euen from the beginning was accustomed to make goddes of their kynges, whiche eyther by aboundance of benefites, or notable qualities, and prowes had wonne the heartes of their commons. And specially the Romaynes dyd that with

Deifiyng of dead mẽ or womẽ.

great pompe of circumstaũces: & many obseruaunces as I dyd declare afore in the third boke out of Herodiane. Of theim our byshops learned as by a paterne their rite of canonising sainctes, and the yerely sacrifices, that Gregory & Felix appoincted, cõcerned nothynge els but to declare that those Martyres were sainctes & of the houshold of god.

Canonising of saincte.

The pope must alow saincte.

Last of al Alexander the third ordained that no suche diuine solemnitie should be geuen to any mã openly without he were canonised, and admytted to bee a sainct by the bishop of Rome his bulle, bicause no manne should chose himself any priuate sainct, or commyt any peculiare Idolatry.

¶ The.vii. Chapiter.

¶ *Institution of yere dayes or obites, and the maner of mournynge.*

Diriges or crequies.

FUneral crequies, that be doen ouer deade bodyes, were the institucion of Pelagius, abeit Isidorus ascrybeth the originall of it to the Apostles, and he himselfe did augmẽt the rites, that we vse in this time. Ambrose

brose supposeth that it proceded of the custome of the Hebrues, which lamented Jacob fourty daies, and Moses the space of thirty dayes, for that tyme is sufficiēt for the wise to wepe in. It was also the vsage of auncīēt Romaines to mourne. For Numa Pōpilius assigned oblaciōs to the infernall goddes for the ded, & dyd inhibite that a chylde vnder the age of thre yeres should be bewayled, & that ỳ elder sort should be mourned no mo monethes then he had liued yeres. But commonly the longest time of a widowes mourninge was but ten monethes, & if any wer maried within the space again, it was coūpted a great reproch, wherfore Numa ordained that such as had mourned vp afore the daye limited, shoulde offer a colwe, that was great with calfe for an expiacion. Neuertheless if that rite wer vsed now a daies & namely in England, we should haue small store of veales, there be so many that mary within the time prescribed. Plutarch writeth that the women in their morning laied a parte all purple, gold, & sumpteous apparel, and

Mourning

Lawes of mourning

Ten monthes was the comon tyme of weddyng.

Expiacion of hastie mariages.

Apparel in mourning

were clothed bothe they and their kynſfolke in white apparel, lyke as then the ded bodye was wrapped in white clothes. The white coloure was thought fitteſt for the ded, bicauſe it is clere, pure, and ſincer, & leaſte defiled, and when the time of their wepyng was erpired, they put on their other veſtures. Of this ceremony, (as I take it,) the Frenche quenes toke occaſiõ, after the death of their huſbandes the kinges to weare onely whyte clothynge, and yf there be any ſuche widdow, ſhe is cõmõly called the whyte quene. The Iewes ended their mournyng after. xxx. dayes & Engliſhmẽ kepe theſame rite. Their mournyng garmentes for the moſte parte be altogether of blacke coloure, and they vſe to weare theim a whole yere continually, onleſſe it bee bicauſe of a generall triumphe or reioyſing, or new magyſtracie chaſynge or els when they be towardes mariage. But the cuſtome of mourning is no other thing then mere ſuperſticion, ſpecially if women or men haue a louring loke, & a laughyng hert. For all ſuche lamentacion helpeth nothing

White coloures for mourning

Frenche quenes in their wido whod wea re whyte clothyng.

Black garmentes of mourning.

Mourning is ſuperſticion and hypocriſi.

thyng the dedde corps or solle of the deceased, and disquieteth sore the liuyng.

The maner of washyng ded bodies, and specially of noble men, and anoyntyng them, was receiued of our auncetrie, whiche vsed to washe the bodies of the ded, and it was the office of theim, that wer nerest of his kyndred, to do it. Washyng ded bodies

Solle Masse day that is the second day of Nouēber was begon by Odilo that was Prouoste or Prouinciall of the Monkes of Cluniacenses order, vpon the occasion that he heard about Aetna the burnyng mountaine of Sicilie oftētimes greate weping lamentacion, and criyng: which he supposed to bee ẏ yellyng of euil spirites, ẏ bewailed because ẏ solles of dedde menne were taken frō theim by the petitions, & sacrifices of well disposed christē people, therfore he perswaded his couente in the time of John bishop of Rome to make a generall obite of all solles the daye nexte after the feast of all sainctes. Aboute the yere of our lord. M. & two. our fathers receiued it as a godly institucion full of pitiful charitie: and thus by processe of Soll masse daye. Odilo.

this Monkes suppoſicio, ſprong muche vayne ſuperſticion.

¶ The. viii. Chapiter.

¶ *Of the ſeuenth daye, thirty day, olde maner of burial, halowynge chalices, prieſtes garmentes with other thinges.*

Horatius the Poete & Seruius wryte that the Romaynes vſed cuſtomably the nynth day after the buriall to renew the ſacrifices and ſolemne rites of the funeral which thei named in latin *Nouem dialis*: of this we in our religio haue gathered the faſhio of keping the ſeuenth day with exequies and other ordinary oblacions. And in Englād the cuſtome is to kepe ẏ thirtye daye or moneth mynde wyth lyke Obites, as wer doen on ẏ burial daies. Or els it might ſeme that this keppyng of the ſeuenth day was brought vp after the ſame ſort emōg vs, as in mariages thei vſed in old time to renew their vowes the ſeuēth day. For lyke as that day was the ſolemne beginning of encreaſyng the iſſue of mankynde, ſo the ſame daye of burial is or ſhoulde be the complete finiſhinge and ende of euerye thing.

Nouē dialis. Seuenth daye.

Thyrtie daye.

Mariage vowes renewed.

thing. The Massilliens in Fraūce pas-
sed and spent the dayes of their burial-
les, wyth pryuate oblacions, and fea-
sting of their kynsefolke without any
maner lamentacion or sorow, whyche
thing the Englishmen at this daye vse
commonly to do. In buryals the olde
ryte was that the ded corps was borne
afore, and the people folowed after, as
one should saye, we shal dye and folow
after him, as their laste wordes to the
corse did pretēde. For thei vsed to say,
well we come after thee, and of the fo-
lowynge of the multitude they wer cal-
led crequies. Albeit they vsed at kyn-
ges, and noble mēnes funeralles to go
afore with tapers, whyche custome we
kepe styll.

Burial is
an ende of
all things.

Massiliens
maner
lamentacion
at
burying.

The olde
rite of bu-
ryte was
borne
afore.

We shal co-
me after.

Chalices, wherin the bloud of Christ
is consecrated, wer at the first of wode,
and that was the institucion of the A-
postles, which would preuent all occa-
sion of auarice in prestes: but Zepheri
nus afterward commaunded that they
should consecrate in a vessell of glasse.
Notwithstanding in processe that cu-

Chalices
of wood.

Chalices
of glasse.

stome

Rome was broken. And Gratianus decreed that they should saye Masse and consecrate with chalices of siluer or golde, or els if those mighte not bee gotten, in chalices of tinne, albeit some referre this to Urbane the first. Sextus the firste commaunded that the corporaces should bee of linen cloth only and that of the finest, and purest: and he forbade that any lay manne should handle the hallowed vessels & namely women wer inhibited. The hallowyng of priestes vestures, and altare clothes, with other ornamentes of the churche & the diuersitie of vestures of sundry orders was taken out of the Hebrues priesthod, & vsed in our churche first by Steuen bishop of Rome first of that name. For at the beginnyng priestes in their massyng vsed rather inwarde vertues of solle then outwarde apparell of the body, which is rather a glorious gase, then any godly edifiyng. Sabinianus decreed firste that the people should be assembled together to heare seruice at certain houres of the day by ringyng of belles: And Iohn the .xvii. ordained that

Chalices of siluer or golde Corporaces.

Halowing of clothes. of priestes.

Ringing to seruice.

belles

belles ſhould be tolled euery day thꝛiſe in the euenyng, & that then euery man ſhould ſay thꝛiſe the *Aue maria*.

The vſe of belles came fyꝛſte of the Tollyng Hebꝛues, wher ỹ high pꝛieſt oꝛ biſhop the Aue had in the ſkyꝛtes of his vppermoſt veſtures litle belles to ring, whē he was in the holy place within the vaile. And euen the vayle, hangynges, candelſtyckes, with other veſſels that we vſe in the churche came alſo of their ceremonies. The baners that be hanged abꝛoad in the eaſter tyme may by vſed to declare the triumph of Chꝛiſte ouer death, the deuil, and hel, and wer taken of the heathen, whiſch in their victoꝛies did beare baners to declare and ſignifye the conqueſt of their enemies.

belle. Bell. Baners.

¶ The. ix. Chapiter.

¶ Of Vowes, goyng barefoote. Letanies, prayyng for them that neeſe, croſſynge the mouth when men yawne.

When we be bꝛought into any extreme calamitie, oꝛ daungeꝛouſe aduenture, that can by no mans power oꝛ pꝛouiſion bee releued, the vꝛgent neceſſitie conſtrainyng vs,

Vowes. vs, we cal to prayers, & vowes making as when we promise to set vp candels, Images of ware, or siluer, with other like, supposing therby to obteine remedy of our grief. This custome was borowed of the Hebrues, whiche vsed to make suche vowes to God, and diuerse other countryes of the Gentyles vsed that ryte to their false gods. In lyke maner goynge barefoote was take vp of the Jewes fashion: whiche in theyr sickenes & other misfortunes wer wõte to pray continually. xxx. daies, forbeare wyne, shaue their heare, & after go barefoote to the temple & make oblacion. This maner of vowe was so earnestly vsed in ỹ time of the Emperour Nero. when Florus was president of Jurye, that Bernice syster to kynge Agrippa went her self barefote to the temple of Hierusalem, to obteyne some gẽtlenes for her coũtrimen at Florus his hãdes but all in vayne, for his auarice was so vnsatiable that no lowlines could pacifie it. Euen so we in any of our afflictiõs, sickenes or other heuines make vowes to God & his saincles, & performe them

Vowes ca me of the Hebrues.

Goyng ba re foote.

Bernice syster of Agrippa.

thē goyng to the place barefote in semblable maner as the Iewes dyd. Supplicatiōs wer ordeined in a great yerth quake by Mamercus bysshop of Vienne in the tyme of Leo the firste. These be called of the Greke worde Letanies, & are cōmonly named processios, bicause the people procede furth a longe in array. ii. & .ii. together, & go from place to place praiyng loud. Thei be called the lesse Letanies. And Agapetus, as it is reported, firste appointed thē to be song euery sondays in or about the churche: although it seme by Tertulianus, wordes, that thei haue ben vsed frō the beginning of the church, & therfore it may be supposed that Mamercus dyd onely renew the custome. Afterward Gregory ordeined the greate Letanies called *septiformis letania*, the same tyme ỹ much people in R. perished thrōugh a greate plage of swelling of the preuy mēbers, which came of a corrupt ayre, that was poysoned wyth adders and snakes, that were caste oute of Tyber at a meruelous highe tyde.

Supplications.

Letanies.

There was another plage whereby many

Kelyng. many as they neſed died ſodeinly, wher of it grew into a cuſtome, that they, that were preſent when anye manne neeſed ſhould ſaye, God helpe you.

Why we ſay Chriſt helpe.

Pawning. Crolling of oure mouth.

A lyke deadly plage was ſome tyme in yawning, wherfore mē vſed to ſenſe them ſelues with the ſigne of the croſſe: bothe whiche cuſtomes we reteyne ſtyl at this day. In all other externe affayres, that we go aboute we vſe to ſygne oure ſelues with the token of the croſſe. And this hath bene the vſage from the begynnyng of the churche.

The. x. Chapiter.

Of ymages, tythes, and who permitted the Clergy to haue poſſeſſions.

Images. IN the fyrſte there was no Imagery nor Pictures in the churches, but all occaſions of Idolatry were withdrawen according to the cōmaundement of the olde lawe. Notwithſtanding it crepte in amonge chriſtians by lytle & lytle, & men made

Abagarus. Images of Chriſte on the croſſe after the example of Moſes whiche ſet vp the braſen ſerpent, & Abagarus duke of Edeſſenians a nacion beyonde the ryuer Euphra-

Euphrates sent a painter to drawe the Image of our sauiour Jesus, but for so much as he could not behold the brightnes of his face, Christ layd a napkin on his face, wherin he by his diuine power printed the resemblaunce of his visage, and sent it by the painter to the duke. A lytle napkin was geuen by him (as it is sayd) to a womã, that had the bloudy flixe, whose name newe writers saye was *Veronica*, and Luke the Euangelist had the Image of Mary the virgin in a table painted. And in the first counsell had at Constantinople by the cõmaundement of Constantine and Justinian, the secõd his sonne, it was decreed that Images should be receiued into ỹ churches, & worshipped with great reuerẽce, as a thyng wherby the laitie might be instructed, as in steade of scripture, & that encense might be burned, & tapers lighted afore thẽ. This was about the yere of our lord. vi c. xxx. or as sometake it about the. vii. C. iii. yere of our lord, what tyme Agatus was bishop of Rome. Afterward Constantine bishoppe there confirmed that decree, and caused

Veronica.

Images were commaunded to be honored.

Images

Philip em peroure is proclaimed an heretik.

Images in the churche of sainct Peter and pronounced Philip the emperour an heretike, bicause he had shauen and scraped away the Imagerye that was in S. Sophies temple. Not longe after they were ratifyed & established in the counsel of Nice where were assembled by the procuremēt of Yirene mother of Constantine the syxt. ecc. l. byshoppes.

Yyrene.

The great prophet of God Moses, and his successour Josue diuyded the lande of Canaan among the Israelites, assigning no part therof to the trybe of Leuy, bicause they wer the lordes porcion sauing that he gaue thē habitacions in euery tribe, and a litle pasture for their neate, shepe, & other cattel. Therefore, bicause thei ministred in the tabernacle of the lord, and executed suche ceremonies, as appertayned to their religion, he appointed for them the firste fruites and tenthes to liue on. And after this sorte beganne the payinge of tythes by the institucion of Moses.

Tythes.

Origenes opinion of tithes Homilia. xi.

And Origene on the boke of Numeri affirmeth that this cōmaundemēt is to be obserued of vs after the letter, wout

any

any allegory or mistical interpretacion And it appereth by Christes woordes, that he alloweth the literall sense of thold lawe, where he sayeth in the Gospell, wo be vnto you Scribes & Pharises, ye that tithe Mint and Rue, and al maner of herbes, and passe ouer iudgement & the lawe of God, these ought to haue been doen, and not to leaue the other vndoen, where you may perceiue how that as he cõmaundeth one, so he would not haue the other omitted, that he signified there litterally. Eutichianus, because in the old Testament, the first fruictes wer offered to the lord, ordeined that corne should be consecrated on the altar: as Oyle and Incense was burned in the Hebrues Synagoge, and that Decree remaineth still in effecte in some places. But the Priestes vertue is so old, and mennes deuocion wareth so cold, that in stede of the first fruictes, now a daies the people vse to bryng on the Sondaies, a few loaues of bread, in some places two or .iii., as thei be disposed, and those the priest consecrateth, & parteth by peces emõg the people, that

Luke. ii. Christ alloweth tithes.

Holy bred

where as in tyme paſte, thei vſed to receiue the ſacramēt on thoſe daies, nowe thei eate this breade halowed in memoriall of it. And this thei do after the paterne of Chriſt, whiche was euer wont to hallowe breade, afore he either eate it or gaue it to his diſciples. Other nacions alſo vſed to offer their firſt fruictes and tithes, as the Romaines offered to Hercules, and Bacchus offered to Iupiter, Mars gaue to Iupiter the .x. of his praye of Lidia. Urbanus a māne of godly liuyng, and ſingular learning, about the yere of our lord. cc. xxii. decreed that it was lawfull for Prieſtes to receiue ſuche rentes or landes, as wer geuen them: albeit ther was nothyng priuate to any man, but commonly to all. And thus by litle and litle, the ſpirituall poſſeſſiōs wer inlarged, and biſhoppes of Rome wer greatly inriched. Lucina an holy maide of Rome, made Marcellus Biſhop there, her heire and executour, and afterward Conſtātine did largely endowe theſame Biſhop.

Fyrſt fruictes were offered of diuerſe cōtryes.

Poſſeſſiōs are permitted to the Clergye.

Here endeth the abridgement of the firſt boke.

The

¶ The first Chapiter.

¶ *The beginnyng of the solitary life of Religious persones,*

THe matter hath been long in cõtrouersie, who first began to inhabite wildernes, for some (as sainct Hierome witnesseth) that haue ransaked the vttermoste, saye that Helias and Jhon Baptist, wer authors of the life solitarie, but as the one was moze then a Prophet, so the other was aboue the state and condicion of Monkes. Some assigne the original of it to Antony, other referre it to one Paule a Thebane surnamed Heremite, because he laied the foundacion of the maner of liuyng solitarie. Neuertheless, for somuche as euery man maye speake his phantasie in a thyng doubtfull. I thynke the institucion of this monasticall life, to haue proceded of the Essees, a Religious brotherhod emong the Hebrues, that liued after a greater perfeccion, then Monkes did in their superstitious and phantasticall tradicions, as appereth by theight boke of Eusebius, *de preparatione Euangelica.*

Beginning of religiõs

Essees.

Paule the hermite.

Of their precedēce Antony, & Paule the Thebane, toke exāple of orderyng the rules and preceptes, of their religious scolars. Albeit, it shall agre of good right, to ascribe thorigional of it to Antony, whiche although he were not the firste, yet he did specially incourage the indeuors of all other, to lede that life, and auctho̅rised the discipline of Monkes in Egipte: and afterward Basilius in Grece, and Hilarion in Siria, did muche augmēt and amplifie that purpose. For this Hilariō a man of greate vertue, by calling on the name of Jesus healed at the citee of Gaza, the sōnes of a noble womā, wherupon the bruite of hym was so noysed, that many out of Siria and Egipte, repaired vnto hym, and he foūded Abbeis in Palestine, and instructed thē with rules of liuyng. As for Antony he liued in the wildernes of Thebais in Egipt, and builded ther an Abby, where he himself, with Sarmatas, Amatas, and Macarius his Disciples, liued in so earnest contemplacion and prayer, that thei liued onely with bread and water, his holines was suche that

Hilarion.

Antonies perfection.

Disciples of Antony

that Helena, mother of Cõstantine did commende her self and her sonne, to his prayers. He died in the wildernes, whẽ he was an hũdred yeres old, the yere of our saluaciõ. ccc. lxi. his disciples Amatas and Macharius, increased muche the Religion after his death, and Sarmatas was slain by the Saracens. The institucion of this state of liuyng came, by graũt, of a good zele to godlines, but the deuil peruerter of all good thynges did so impoysone the hartes of thẽ, that folowed, ỹ thei had moze truste in their wozkes, then faith in Chzistes bloud, & then euery manne begã newe rules of wozkes to be their awne sauiours, and went so superstictously to woozke, that all was out of rule, and abhominable in the sight of God.

Antony liued an. C. v. yere.

¶ The. ii. Chapiter.

¶ *The diuision of Monasticall life into sundry sectes and factions.*

AN. C. lxvi. yere, after the death of Antony, Benet an Italian, bozne at Nursi in Umbzia, whẽ he had liued lõg in solitarinesse, resozted to a citie of Italy named Sab-

Benet.

blaque a cite of the Latines, foztie mi-
les frō Kome. And foz because he was
greatly delited with wildernes, and al-
so the people pzeased there muche, to se
and heare his pzeachynges, he depar-
ted thence to Casline. And in the tyme
of Zhon the first, in the yere of our loz-
de fiue hundzed.xxiiii, he builded there
an abbey, and assembled the Monkes,
that wer disperse alone in diuerse pla
ces, into one coueint, and ozdered theim
with instruccions of maners and rules
of liuyng, confirmed with thze vo wes,
that is, chastitie, wilfull pouertie, & obe
dience, because thei should all together
moztifie their awne will and lustes.

Benet hu-
ilded an ab
bei at Cas-
sinum.

iii. vowes

These thze fozenamed vowes, Bas-
lius bishop of Cesaria did first institute
and publishe, in the yere of our Lozde,
thze. c. lxxiiii. And also assigne the yere
of pzobaciō oz triall, that religious per
sones, had afoze thei were pzofessed.

Basilius
ozdeined.

The yere
of pzoba-
cion.

The ozder of Cluniacenses, wer oz-
deined by one Odon an Abbot at Pa-
siticense, a Village of Burgundie. And
Willyam duke of Aquitany gaue thē
an house, the yere of our Lozde, ix. hun
dzed.

Cluniacen
ses.

dzed.xvi.in the tyme of Sergius the.iii
Not long after the religion of Camal- Camaldi-
dimenses, was begon by Romoaldus menses.
of Rauenna, in the mount Apenninus,
the yere of our Lozde.viii.c.l.thei kept
perpetuall silence, euery Wednesdate
and Fridate, thei fast bzead and water,
thei go barefote, and lye on the ground
In a part of thesame mountain called
Uallis umbzosa, oz the shadowed val- shadowed
ley, in the yere of Chzistes incarnacion valle ozder
M.lx. vnder Gregozy the.vi, Jhō Gual
bert began a newe sect of Monkes, and
named them of the place where the ab-
bey stode the shadowed valley ozder.
The Monkes of Oliuete spzong vp as Monks of
a fruicte of disozder, thesame yere that Oliuete.
the variaunce was emong the.iii. bi-
shops, and wer instituted by Barnar-
dus Ptolomeus, the yere of Chzist. M.
cccc.vii. vnder Geozge the.vii. The-
faccion of Grandimontensers, began Grandimō
by Steuen of Auerne in Aquitany oz tenſers.
Guyen, the yere of our lozde.M.lxxvi.
vnder Alexander the seconde, and had
their title of ỹ mountain wher their
abbey stoode. A litle after thesame

time Robert Abbot of Molisme, in Cisterciũ a Forest in Burgundie, did institute thorder of Cistercians, albeit som, ascribe this to one Ordingus a monke, that perswaded Robert to thesame, aboute the yere of our Lorde. M. xcviii. vnder Urbane the secõd: of this religiõ was that great clerke sainct Bernard.

Cistercias order.

Almoste an hundred yere after this, in the yere of our lord. M. C. lxvi. The order of Humiliates, was deuised by certain persones, exiled by Fredericus Barbarussa, whiche, when thei wer restored to their countree, apparelled thẽ selfes in white, and liued by a kynde of bowe, in praiers, penurie, and working wolle, and were admitted by Innocencius the third, and other his successors

Humiliates.

Celestines wer founded by Celestinus the v. of that name bishop of Rome in the yere of our lord. M. C. xcviii. In Englande sainct Gilbert at Tirington and Sempryngham begã an order called after hym Gilbertines, in the tyme of Eugenius the. iiii, the yere of Thristes incarnacion a thousande. C. xlviii.

Celestines

Gylbertines.

The Iusticians wer inuented by Le-

Iustinias.

wes

wes Barbus, a religious mā of Venice In the Abbey of sainct Justine at Padway, the yere of our saluacion. M.cccc. xii. in the daies of Jhon the.xxiiii. Ther were also orders of Nunnes deuised after the same rules of superstitiō, as the other bee. Nunnes.

¶ The.iii. Chapiter.

¶ Of the Hieronimians, Chanons, Charterhouse, Monkes, white, Frears, Crouche, Friers, with other.

HIeronimians had their beginnyng of sainct Hierom. whiche leauyng his natiue countree, wēt into Jury, & there not far frō Bethlehem buylded hym an house, where he liued very deuoutely, the latter ende of his life, in the tyme of Innocencius the vii. The yere of our lord. M.cccc.v. After his example, other counterfeicted a resemblāt of perfeccion, namyng themselfes Hieronimiās, wearyng their clothes of white, & a cope plaited aboue ouer their cote, gird with a lether girdle Hieronimians.

There were also certain Heremites called Hieronimians, of the foundaciō of one Charles Granell of Florence,

whiche made hymselfe an Heremite of
thesame Religion, in the Mountaines
of Fessulus: other there be, that say one
Redo, Erle of mount Granell, did in-
stitute them in Fessulus, in the tyme of
Gregory the twelfe. Yet there bee that
saie, that the originall of this brother-
hod, was instituted of Hierō in desert
Eusebius Cremonēces. and that Eusebius of Cremona, with
other deuoute & holy men, whiche kept
cōuersacion with hym, did enlarge and
augment the familie of that profession.
Chanons reguler. As concernyng the Channons regu
ler, there bee two opiniōs: for some saie
that Augustine by and by, after he was
created bishop, brought his Channons
in this rule and forme of liuyng, wher-
in thei haue been so long trained and
noseled vp, other some bragge & make
their baunt, that it was deuised of the
Apostles, and of this opiniō was Tho-
mas of Aquine. But howe soeuer the
matter go, Augustine was doubtles ei-
ther the inuentor of the secte, or renuer
of it, and therefore maie be iustly taken
Augustins Heremits for an aucthor of that faccion, & so was
he likewise of Augustines Heremites.

The

The chanons clothyng was a white cote, and a linnen rochet vnder a blacke cope with a scapuler to couer their hed and shoulders: The Yeremites haue a contrary vesture, a blacke coate, with a scapuler and another coate of white, and a Lether girdle. Of these ther wer diuerse orders. As the order of sainct Sauiour of the Scopettines, which were ordeined by one Steuē & James, twoo men of Senes, in the tyme of Urbane the fifth, the yere of Christe. M.ccc.lxx. and Gregorie the eleuenth, by his consent, confirmed them in the Hypocrisie

Chanons apparell.

The order of chanōs or Yeremites. Scopettines.

The Frisonaries is another Order, which began emong the Hertruriens, in the Countie of Luces, that be other wise called Lateranenses, by the deuise of James Bzirian, in the tyme of Jhon the.xriiii. the yere of Christ. M.cccc.rii. and thei wer amplified & increased by Eugenius the.iiii. The thirde order is titled the bzethzen of sainct Gregori de Alga, this was ordeigned at Venece by Laurence Justinian, in the tyme of Innocencius the.vii, the yere of our lorde, M.cccc. vii. with diuerse other orders,

Frisonaries.

Bzethzen of.S.george de Alga.

whiche forsomuche as thei rise sodainly like toad stoles in a rain. I wil omit the Bruno of Colen, that read somtyme the Philosophie Lecture at Paris, did institute the Charterhouse Monkes, in the diocese of Gracianspolis, at a place named Cartusia, in the yere of our lord M. lxxx. vnder Gregorie the seuenth, their life was outwardly full of painted holinesse, in forbearyng flesshe, Fastyng breade and water euery Fridaie, full of solitarinesse, muche silence, euer pinned in, and women were banished out of the house, with other semblable Ceremonies.

Charter house mōkes.

Carmelites.

The Carmelites or white Friers, wer as some saie, begon in mount Carmelus, after the example of Helias the Prophet, whiche liued there long solitary, that thei were firste assembled together by Almericus bishop of Antioch the yere of our lorde. M. C. lxx. in the tyme of Alexander the thirde, & thei wer also called our lady Friers, of a chapell of oure Lady, that was in the hill Carmelus. Neuertheles vpō. cccc. yeres after, in the time of Innocēcius the third

thei

thei were reformed by Albartus Bi-
shop of Hierusalē, according to the rule
of Basilius, & the colour of their coape
was turned into white by Honorius
the third, where afore it was Russet.

Carmilites clothig is changed

Thorder of Premonstratenses was
instituted in the Diocesse of Laudune,
by Nothbergus a Priestе, and the pre-
ceptes of that couēt, was gathered out
of sainct Augustines rules, and admit-
ted for good, by Calixtus the second, in
the yere of our lorde a. M. C. xx.

Premonstraunces.

The Crouche or crosse Friers, begā
aboute the yere of our Lorde. M. cc. xv.
by the diuise of Ciriacus bishop of Jeru
salē, whiche shewed Helene, mother of
Cōstantine, where the crosse lay hid, &
in memorial of the crosse, he caused this
brotherhod & college of Friers, to beare
the Crosse. And yet thei neuer knewe
what the Crosse weyed in their bodies
or in their hartes, & forsomuche as thei
were sore wasted, Innocētius the third
renewed the religiō. ¶ The .iiii. Capi.

Croch friers.

¶ *Blacke and Grey Freers, the Trinite order, Brigidians, Iesuates, newe Heremites and Bonhomes.*

Aboute

Dominick Fraunces Friers dominickes.

ABoute the tyme of Innocencius the.iii. arose twoo famous founders, of two superstictous sectes I meane Dominick the Spanyard, and Fraunces the Italian, of the countree of Umbria. Dominicke, at the first was a chanon, but because he could not suffre to haue a superior, and was also wery of the cloyster, he inuented a new fraternite, named Dominicians, blacke friers, or friers preachers, because thei had the charge to preache the Gospell, without mixture of any pharisaicall leuen. The newe guyse of their Uesture made innocent Innocētius to wonder.

Dominick is canonised.

But Honorius the third by his bull honorably admitted theim, the yere of our Lorde. M. cc. xx. and Gregorie the nynth put the matter all out of doubte, canonised Dominicke, and by his bulle vnder Lead, allowed hym for a sainct.

Fraūces.

Fraunceſſe, that was first of the friers Augustines, thinkyng that secte not to bee sufficiently furnished with Hypocrisie, began a newe trade of liuyng, in the Mounte Apponinus, in a place named commonly Lauerna, doubtles

btles a ground worthy for such a foun
dacio, as was beside the worde of God,
it was set vp in the tyme of Honorius
aforsaid. Thei were named Minores, of Minorites
the humilitie, and lowlines of harte
that thei shuld haue, but that was smal
ly regarded, and farthest from their stu
dy. Two yeres after, that was ỹ yere
of our lord. M. cc. xxix. Fraunces was Fraucis
sanctified by Gregory, & made a sainct is made a
Fraunciscanes afterward fel at conten saynct.
cion for the rules of their profession.
Thei that failed somwhat of the vnper
fect perfection of theim, retained the na
me of Minorites stil, the other titled thẽ
selfes obseruauntes, more worthy to be
called obstinate.

The latter felowes were brought in Obseruaũ
to Englande, by kyng Edward the. iiii tes.
and were greately inhaunced by the fa
mous Prince kyng Henry the. vii.

At thesame tyme was Clara the vir Clara.
gin, countree womã to sainct Fraũces
whiche was a great foundresse of Nun
nes, of thesame Rule that Fraunceſſe Peniten-
gaue his couent: of them sprong the ba cers.
stard penitẽcers in the daies of Jhõ the

xxii.

xxii. and the yere of our lord. M. ccc xb.

Order of the Trinite.

The order of the Trinite vnder the saied Innocēcius, was begon by Jhon Matta, & Felix Anachorita in Fraunce in the Countie of Meldine. Then also was foūded, or els not long after in the tyme of Martine the fourthe, the religion of Virgins or seruauntes, by one Philippe of Florencia a Phisician, and Benedicte the eleuenth confirmed it in the yere of our Lorde. ccc. lxxb.

Brigidiās

The order of Brigidians, was instituted by Brigidia a widowe, that was Princesse of Sueta vnder Vrbane the v. in the yere of our Lorde. M. ccc. lxx. it was aswell of men as women, albeeit, thei dwelled seuerally by themselfes.

Jeluites.

The family of Jesuites was the inuencion of Johānes Colūbinus in the citee of Senes, in the tyme of thesame Vrsiane, the yere of our Lorde. M. ccc. lxviii. thei wer no prestes nor consecrated persons, but wer mē of the ley sort geuē and addicted to praier, and had the name of Jesuites, because ỳ name of Jesus should be often in their mouth, thei be much like to our bedimē in Englād.

The

The secte of new Hermites began in Urbine a cytie in Italy in the country of Umbzia, where Polidoz Vergile was bozne, & was the denise of one Petrus an Hetruriã, & thei had in thesame cytie a goodly hospital oz guylde hal. New Hermites.

The Bonhomes were instituted in Engłãd by Edmund sonne of Richard erle of Cozne wel, which was bzother to Henry the.iii. & was elected kyng of the Romaines, & heyze apparãt to the Empire by the pzincipall electours aboute the yere of our Lozde. M.cc.lvii. The special head place of that religion was Astrige, where the noble kyng Hẽry the.viii. hath nowe a goodly Palace This Edmũd bzought the blod of our sauiour, at it was said into the realme. Bonhomes.

¶ The.v. Chapiter.

¶ *The original of sacred knightes and white secte.*

WHylest the cytie of Jerusalem, afoze our cbzistenmen had conquered it i the yere of our lozd. M.xcix, was in subiection to the Saracens, the latin cbzistiãs, that liued ther tributaries, purchased a lycence to bu- Graue kepers oz sepulchze knyghtes.

side nere vnto the holy sepulchre dwel-
lyng-houses, and among other they ma
de an hospitall of oure lady to receyue
the straunge pilgrimes, and appointed
a prouost to entertain them. This was
in Siluester the first his tyme, the ye-
re of oure Lord. ccc. xviiii. and renewed
the yere of Christ. M. ccc. xcvii, in the ti-
me of Celestine the. iii. bishop of Ro-
me.

Magda-
lene sisters

After the paterne of this house was
deuised a like house of virgins in me-
morial of Mari Magdalen, to receyue
the women that resorted thether. It be-
gan in the. ii. Urbanes dayes, the yere
of our Lord. M. lxxxix. Notwithstan-
dyng because the multitude of latine
pilgrimes wared very great, thei build-
ded thre hospitals of. s. Jhon Baptiste,
as some say, albeit, some thynke it was
of Jhon Elecmosinarius, that was ỹ
patriarke of Alexandria in the reigne
of the Emperour Phoca. This secte o-
ne Gerardus adourned wyth a whyte
crosse in a blacke vesture: grād captain
Ramūdus of these knightes was Ramūdus, whē
Clement the. v. had the sea of Rome, a-

bout

bout the yere of our Lorde. M.ccc.v. yet some affirme that the beginning of thē was in the.iii, Alexanders dayes, the yere of Christ. M.c.lxxix. and they be called of the order of s. Jhon, or knightes of the Rhodes, because they wanne the Rhodes frō the Turkes, which afterwarde they lost againe in Januarye, in the yere of our saluacion. M.cccc.xxiii. albeit, thei did long defend it mankully

knightes of the Rhodes.

The tēples order was begon in Gelacius the, ii. his dayes, in the yere of Christes incarnacion. M. C. xxviii. by Hugo Paganus, and Gaufradus *de sancto Alexandro*: they were named tēplers bycause they kept in a part of the buyldynges neare to the temple, they kepte Bernardus rule in their liuyng. But Clement the.v. deposed then partly for that they renounced the faithe, & conspired with the Turkes, and partly for other notable crimes.

Templer knyghtes.

The order of Teutonickes or dutch Lordes beganne in Hierusalem by a Dutch manne whose name is not knowen: Their office was to fight against the enemies of Christes crosse, it began

Dutche lordes.

in the dayes of Clement the third, the yere of Chriſtes incarnacion. M. c. xc.

Knyghtes of Saincte James.

Perrus Fardinandus a Spaniarde begā the order of ſainct James knightes, that liued after S. Auſtens rule, vnder Alexander. iii. & in the yere of our lord. M. c lx. in the ſame biſhoppes dayes.

Calatranean knyghtes.

Sanctius a kyng ordeyned the factions of Calatranean knightes, whiche profeſſed the rule of the Ciſterciences.

Knyghtes of Jeſus Chriſt.

Of the ſame profeſſion be thei of the order of Jeſus Chriſtes knightes, which wer inſtituted by John the. xxii. biſhop of that name in Portingale to reſiſt the Saracens.

Alcantariā knyghtes.

Alexādrians brotherhod of knightes in the realme of Caſtel, that begōne in Gregories tyme the. ix about the yere of our ſaluacion M. cc. xl. but who was auctor of thē is vncertaine. James king of Aragonia did foūd. ii. ſectes of knightes, one named of ſ. Mari, *de Mercede* of thoſe the office was to raunſom ſuch as were takē priſoners in warres againſt the Turkes: The other ſecte is called Mōtaſian knightes, & thei wer a redde croſſe, both theſe orders Gregory the. xi did

Knyghtes of ſ. Mary de mercede Mountesians.

did alowe the yere of our lord. M.

The order of Minimes or leſt bre- Minimes.
thren were founded by one Franciſcus Poula a Silician after the example of Fraunces his Minorites.

The Apoſtolike brethren beganne in apoſtolike
the yere of our lorde. M. cclx. by the in- brethren.
ſtitucio of Gerardus Sagarelus in the toune named Perma in Lombardie in the time of Alexander the fourth.

The whyte ſect ſprong vp in the Al Whyte
pes, & deſcended into Italie hauyng a ſecte.
prieſt for their capitain. But Boniface us perceyuyng they ſhould do no good to his honorable eſtate if thei cōtinued, cauſed their captain to be headed at Viterbium, as attainted of ſome hereſie, the yere of our lord. M. cccc. They wer a great number, and did no other thyng but lament the ſtate of mankynd, & bewayle the ſinnes of the people. There was of this faſhion bothe men and women, and were called the white ſect, becauſe thy ware white clothyng.

¶ The. vi. Chapiter.

¶ *The Niniuites, Aſiriens, Antonians, and Ceremonies.*

Minuites.

Nolesse superstition is in the fraternitie of the Minuites, although thei auaũce themselues to haue receiued their maner of liuyng of the Apostles: for the ende of their doynges is to worke their owne saluacion by dedes satisfactory to god, wher in dede they derogate the effecte and power of Christes blod. The rites be specified with outwarde holinesse as often assemblyng to prayer, hiryng of chauntry prestes supportyng powertie, and be clothed in sackcloth & scourge one an other with whippes.

Rites of Minuites.

Of this painted penaunce they call thẽselues Minuites, as though they appeased Gods wrathe in the same wyse, as they of Minuite did, where in deede they had hearttie contricion for their offences, these haue but pretenced holines & penitence: they began vnder Clemẽt the. iii. the yere of our lord a. M. cc. xlvi. and. v.

Whyppīg whence it came.

The maner of their whyppyng came of the Romaine sacrifices and Lupercalia, wherof I spake afore, for thei vsed ỹ same custome of a superstitious opiniõ

Lupercalia

Or if a man wolde be curious in boultyng out of the originall of their beatyng, it may appeare to haue proceded of an obseruaunce of the Egipcies. For the vsage was there, that whilest they offered a cow with many ceremonies to their great Idole, as Herodotus witnesseth, during the burning therof, thei should, one beate another miserably wt wãdes or roddes. The title of their fraternitie came of the Romaines, whiche had diuers felowships as *Sodales Titii* & *Fratres Aruales* that sacrificed to Ceres Goddesse of corne. Another sort ther is not only idle, but also theuishe, & they be called Assirias, the same that we name commonly Egiptiãs. These, as all men haue heard, & many haue by experience proued, be so light fingered, & suche rigbies children, that they wil fynde two thynges, afore they lose one.

An vsage of the Egyptians.

Fraternities.

Assirians.

Egiptiãs.

The men by such pyllery, theefte, and plaine stealing, & womẽ by palmestrie, blessynges, with like other sorcery, and witchecrafte furnished with lyes, seduce & deceyue a greate nomber of simple people in euery countrye & region.

Crafftes of the Egiptians.

The Egiptiãs excuse

And bicause thei should haue moze libertie to spede their purposes, they say, it is their bowe, and penaunce is geuen them to go in continuall pilgremage. Fye on that pilgremage, that is maintayned by pickyng, and redoundeth to the profite of none, but to the extreme losse of many as wel countries as men.

Goddes of Siria. Libro. viii. deasino aureo.

The occasion that these vacaboũdes stray thus abrode came of an old Idoll ỹ they worshipped in their Paganisme named the goddesse of Siria, wherwith they vsed to gadde frõ place to place to begge monye, wyne, milke, chese, corne and other stuffe as Apuleius writeth.

The same people nowe thei be christened, playe their partes in like maner with sundry subtilties : & that they get by lyeng, pickyng, stealing, bribig, thei make monye of, and so retorne home laughyng to scorne al those simple persones, that they haue thus deceyued.

Seyng all other superstitions be abolished & roted vp, it is pitie that this should take stil effect, & be vnpunished. The Antonians were a counterfect of Antonies perfection, but they differ as

muche

muche from his holynes as whyte frō blacke, thei haue a.T. on their brest, that meneth *Tolle*, teachyng thē to tak what they can get, be it cowe, oxe, calfe, or pigge, for they offer swyne to hym, as they dyd sacrifice shepe to Bel in Babylon, they were instituted in the yere of Christ.CCC.xxiiii. The token of antonians.

The Ceretanes began in Ceretum a cytie of Umbria, & euer thei vsed to go a beggyng at the latter ende of harueste whē the barnes wer stuft with corne, & so lyke drones deuour ỹ that other haue gottē with the swet of their browes Ceretanes

Ceretanes play in somer & beg in wynter.

Of these valiant beggers there be in euery place mo then a great meny: but I cannot tel what time thei were instituted, and howe sone thei be put doune it skylleth not.

The. vii. Chapiter.

The original of Mahomettes secte.

Of al these superstitiouse sectes afore rehersed ther is not one so diabolical, as the sect of Mahometanes, as wel for the filthinesse of all vnlawfull lustes, as other outrageouse naughtinesse, that they occupied daily, Mahometanes.

daily, to the greate endomagyng of chri stendome, and encrease of their owne infidelitie.

Mahomete.

Of this vnreuerent religiō, Mahomete a noble mãne, borne in Arabie, or as some report in Persie was authour: & his father was an Heathen Idolater, & his mother an Ismaelite, wherfore she had more perceuerance of the Hebrues law. This wicked plante brought vp & fostered vnder his parētes, & instructed like a mūgrel in either of their lawes: he came expert, & of a redy witt: And after the death of his father & mother, he was in houshold with one Abdemonaples an Ismaelite, which putte hym in trust with his marchādise, & other affaires, & after his decease he maried his mastresse a wydowe. There he fel in acquaintaūce with the Pōke Sergius an heretike of Nestros secte, that fled from Byzans into Arabie: & by his counsail & aduise this Mahomete about the yere of our Lord. cccccc. & .xx. & the .xii. yere of the reigne of the emperour Heraclius began in Arabie to found a new sect, & by sedicious sermōs seduced much & many countryes.

Abdemonaples.

Sergius.

Mahomet preached seducioully

coũtryes. He cõquered by helpe of ỹ Arabiãs diuerse landes, & subdued theim as tributoryes, & cõpelled theim to lyue after the tradicion of his lawes, that he gathered out of the newe, & old Testamẽtes, & diuerse heresies of Nicolaites, Manicheis, & Sabbeliãs He died the. xl. yere of his age, & his bodi was caried by the Saracenes into a cytie of Persia called Mecha, & laied in a coffine of Iron. Caliphas succeded Mahomete but he was deposed for his superstition, & another of thesame name was substituted in his roume. Homar was the. iii. that reigned and he after the conquest of the Persians wanne Hierusalem, & all Siria, the yere of our Lorde. cccccc. & fourscore in the tyme of Agathon bishop of Rome and Constantine the. iiii. Emperour. This sect waxeth daily bygger & bigger, partly throughe the discorde of Christen princes, & partly by reason of our sinful liuyng, that daily groweth to greater enormities, that deserue the heuy hande of God ouer vs.

When mahomete died.

Mecha.

Caliphas.

Homar.

wãne Hierusalem.

Here endeth the abridgement of the seuenth boke.

The

¶ The fyrste Chapiter.

¶ Of reliques, fiations, the yere of Iubile, Pardons.

Reliques. NOt long after the martirdome of Peter & Paule, both many, and that of diuerse sortes as wel men as women by the exãple of their constãcie, wer encoraged to suffre sũdery kyndes of tormentes in seuerall partes of the world for the mainteinance of Christe his religion. But namely in Rome much murther of innocẽt bloud was cõmitted of tyrãtes by many maner of punishmentes, & a great number died in Christes cause, emong other certain bishops to the soume of thirty & two wer slain by extreme persecucion, onlesse it wer seuen of theim, which by death were preuented afore they attayned the croune of Martires. Therfore consyderyng that much martyrs bloud was spẽte, & that specially in Rome & many from other places were conueighed thither. Cletus and Anacletus byshoppes there did seriously go about to reuerence them. For the one appointed a place where Martires should seuerally haue

Many bishopps of Rome suffred martyrdome.

Martires were seuerall buried

their

their sepultures apart from the lay people, & the other by decre denoūced him accursed as a sacrilege: that by word or deede hyndered mennes deuocion from visityng the toumbes of the Apostles.

Churches of our lady Peters churche.

Upon this occasion Calistus the fyrst builded beyond Tyber a churche in honour of our Lady, & Constantin Emperour edified to Peter Paul, & Laurence temples. This matter was by Gregori the sainct sette forward to the encrease of superstitious deuocion: For he appointed the Letanyes of sainctes with *Ora pro nobis* to bee songen with Walles in certaine solemne dayes in the chiefe temples of the cytie promisyng theym that repaired thither at suche solemne feastes cleane remissiō of sinnes by his pardon.

Letanies.

Stacions

And he named the pompouse sacrifices stacions bicause they were celebrated on certain dayes lymited & prescribed by statute. Bonifacius theight in the yere of our lorde. M. ccc. appointed the yere of Jubile, or grace, to bee kepte euerye hundred yere with cleane remission *A pena et culpa* to all theim that visited the temples of the Apostles Peter

Jubile euery hundred yere.

ter & Paule. And this was taken vp of the exãple of the Hebrues, albeit they did kepe it euery.l.yeres or els as some thinke he assigned the yeres accordyng to the olde feastes of Apollo and Diana which the Romaines Heathen solemnised euery hundred yere, & of that they wer called *Ludi seculares*. About fifty yeres after. Clemẽte the fifte decreed that it should bee celebrated euery fifty yeres as the Hebrues rite was, bycause no manne was able to attaine the olde iubile of an hundred yeres. Laste of all, Sextus the fourth restraigned the yere of grace to the.rrb. yere, and he himselfe kepte it at that daye, which was in the yere of Goddes grace shewed by his sone Jesus Christe to the worlde a thousande foure hundred thre score and fyftene. About thesame time Pardons were very rief, and muche vsed, but who was the firste authour of theim. I haue not redde in any writer, sauyng that saincte Gregory (as I saied afore) proclayned Pardons as a reward for theim, that came to his Stacions. This seede sowen by Gregory grew to a ripe har-

Iudi seculares.

Iubile at l.yeres.

Iubile at rrb.yeres.

Pardons.

Pardons were profitable to the purse.

uest

uest in the tyme of Bonifacius the .ix. which reaped muche money for that chaffe. After this Alexãder the sixte that was in the yere of our lord a thousand fiue hundred assigned the Jubile and Stacions to bee had in sundery prouinces and countrees, to the entent that lesse thyng of people and more thryfte of money might come to Rome, and so the people should only lose their money and saue their labour. But Moses was the first authoure of the Jubile, as appeareth by Josephus in the olde Testament.

Jubilee was sent into al cõtrees for money.

Moses was fyrst authour of the iubilee

¶ The.ii. Chapiter.

¶ The bishoppe of Romes titles Collages of Scribes, sealyng Bulles with leade, Annates.

For somuche as nothyng is so decent for a preest as gentlenesse, nothyng so fitt as lowlinesse, no thyng more comly then humblenes according to the sayng of our sauioure, lerne of me for I am meke & lowly in herte, nor nothyng more against their order then pride & arrogancie, Gregory the .S. bishop of Rome named himselfe

Titles of the bishoppes of Rome.

Diuus gregorius. seruus

Seruus ser uorum dei.

seruus seruorum dei, which thing he did not only vsurpe in title but also expresse in deede. This name & preface was receyued and vsed of his successours, but his hertie mekenesse was refused, as a thyng that diminished their pontifical estate. Cletus added to *salutem et Apostolicam benedictionem*, as a salutacion condigne and apperteynyng to vertue and godlinesse & a resemblant to Christes gretyng, which was *peace bee with you*, or of the Hebrues, that vsed to saye in their metinges *peace bee with thee*: And this al our bishoppes haue reserued to them selfes as a peculiare salutyng.

Salutem & apostolicã benedictionem.

Christes gretyng.

The Hebrues salutyng.

Scribes.

As concernyng the Scribes, that vsed to write the letters Apostolicall where afore tyme they were wont to write for nothyng, or els asked verie litle. Iohn the. xrii. desirouse to encrease and enlarge his substaũce founded a collage of Scribes that shoulde write & endite letters of their owne deuise, & do other offices, but thei must be chosen out of his owne clearkes, & must paye & bee dimissed of money, afore they could be admitted to the roume. He dyd also

Collage of scribes.

paye,

pale, whiche haue benefices of his gifte and presentacion. All suche thynges, as belong to the Apostolicall penitencers, Benet the.xii. deuised first, and determined the price of writtes & bulles. The custome of sealing the bishop of Romes bulles with lede, was taken vp by Steuen the.iii. and Hadrian the first, to the intent thei should indure longer, wher afore time thusage was, to seale in wex with a kyng. And this was the yere of our lord.viii.c.lxxii. at which time Hadrian was bishoppe, afore those daies I find no mencio of sealyng with lead as afore Carolus Magnus, none of ỹ Romai emperors, sealed letters with gold Pius the.ii. did create Breuiators, and set them in an order, whiche Paule deposed, but Sextus afterward renewed the romes, as cõmodious for ỹ purpose and also instituted the newe college of Solicitors & Proctors, by whose counsaill and aduise, all bulles and graũtes wer made & ratified. He also ordeyned ix. Notaries of the treasure apostolicall and assigned to euery of theim, certain fees & profites, that he might haue spe-

Taxes of benefices.

Penitencers.

Price of al writtes.

Bulles sealed wyth lede.

Carolus magnus sealed first ỹ golde.

Breuiatours.

Solicitours.

Notaries.

dy vtteraunce of the romes, Innocencius that succeded next Sextus, deuised
Collage of secretaries the college of Secretaries, and Alexander the sixt, increased the nũber of writers of his breefes, to the some of. lxxx. and aboue.

Somners. The somoners & catch polles, that wer hangers vnto those breuiators, wher by Nicolas the. iii. put out of office, lest al the poore shepe should be fleed to the quicke. But al this riffe raffe tilled not so muche the popes cofers in. vii. yeres as his Annates dyd in one. Annates he called the yerely reuenewes or halfe part of the fruictes, of a benefice or spirituall promocion, that he receyued of the new incumbentes. These began first at his awne benefices, wherof he was patron. And Clement the. v. generally decreed it, in the yere of our lorde. M.ccc.v. Bonifacius the. ix. and Jhon the. xxii. renewed the Decree for feare of forgettyng, because it helpeth much the purse.

Annates.

A generall decree of Annates.

¶ The. iii. Chapiter.

¶ Of the sect of Simoniakes, heretikes, schismes.

Philip

PHilip the deacon, what tyme he had by his preachyng, conuerted thē of Samaria to Chriſtes religion, emōg many other, he turned one Simon, a Magicien and inchanter, and baptiſed hym. In ſhort ſpace after, Peter and Jhon wer ſent thether, to confirme them in the faith, by geuyng thē the holy ghoſt, through laiyng on of hā des, this Simon perceiuyng the feact of Peter, that he could by laiyng on of hā des, geue the holy ghoſt, profered to geue a large ſome of money, to haue that powꝛer taught hym, wheras he ſhould rather haue obteined it by faithe & godlines. Peter moued at thoſe wordes, with anger ſaid, thy money ſhall turne to thy deſtrucciō, becauſe thou ſuppoſeſt the gift of God, to be bought with money, neither ſhalte thou haue any portiō or doale of this charge, for thy hart is not vpright afore god. Thus reiected of his ſute, he became a great enemy to Peter & in Rome ſeduced by his Magicke muche people, in ſomuche that he was taken and proclamed by Neros charter a God, with this title, *Simon deus ſanctus.*

Simon Magus.

Simō profered money for to haue powꝛer to geue the holy ghoſt.

Simon was made a God.

But Peter with the swerd of Goddes worde, after long cõflict of wordes, and contencion of miracles, betwene the capitoly or counsaill chamber, & the mõut Auentine caused that, as he was by his Magicall exorcismes lifted vp, and flieng in the aire, he had suche a fall, that he brake his legge, & it cost hym his life in Arecia, where he laye at surgery for the healyng of his Legge. Of hym, all that buye and sell the giftes of the holy ghost, and saie the world was not of the creaciõ of God, but proceded of a power aboue, wer named Simoniakes, & so we call them that buy or sell benefices, and spirituall promociõs, whiche thyng (although it bee often vsed) is plainly forboden by the scriptures. Next Simon, succeded his disciple Menander, a Samaritane borne, whiche called hymsef a sauior sent frõ heauẽ, to preserue and saue men, and promised them that receiued his baptisme, should liue immortally, he did more harme, & peruerted more then his master Simon had doen. In the same tyme the heresie of the Nicolaians began, which taught that wifes should

Simõ did flye in the ayre.

Simõ brake his leg.

Simoniakes.

Menander Samaritanus.

Nicolaiãs.

shoulde be vsed in common, as the Anabaptistes do now at this tyme. Then also the Cozinthus enterpzised, to mixe the newe lawe with the old, affirmyng circumcision, ought to be obserued and kept, and that after the resurreccion, men should liue. Hyperes, in carnall lustes and pleasures. At those dais Hebion his heresie bzake out, whiche said that Chzist was not afoze his mother: against this felow Jhon wzote his Gospell last of all the Euãgelistes. About that tyme wer other diuerse heretikes, as Basilides that affirmeth there wer two beginnynges, pzincipall causes of thynges contrary, and his scholer Marchion a Stoicien, that denied Chzist to be the sonne of God and Valencian, that said Chzist toke no flesshe of ỹ virgins body, but passed thozowe her, as it were thzough a pipe oz conduicte, then also Montanus named hymsef, the comfozter oz holy ghost. Apelles was then also, which said Chzist was but a phantasie in the sight of men and Sabellius that said the father, the sonne, and the holy ghost, were but one persone, and

Cozinthus

Hebion. John dyd wzyte hys gospell agaynst Hebion.

Basilides.

Marchion

Valentianus.

Montanus.

Apelles.

Sabellius.

Paulus Samosatenus.

Paulus Samosatenus, whiche denied the two natures to bee in Christe, and that he began but of his mother, & that she had after hym mo children by Joseph. And thus began heretikes firste to spryng vp. As for schismes, whiche spronge of suche heresies and erronious opinions, Nouacianus a priest of Rome was the firste aucthour, in the yere of our Lorde. cc. lv. in the tyme of Cornelius bishop of Rome: He named his disciples *Mundi*, that is pure & clene, & of fenders he affirmed, that thei ought not to bee admitted, but reiected, although thei wer penitēt for their synnes: Whiche opiniō the Anabaptistes now maintein. He was condēpned by Cornelius bishop of Rome, as an heretike, with al his adherentes. About. lxxx. yeres after, in the reigne of Cōstātine the greate, Arrius a priest of Alerādria was the beginner of a sect & schisme that denied the sonne to be of the substance of god the father, but this was cōuict in ỹ coūsaill of Nicene, albeit not extincted.

Nouacianus.

Mundi.

Arrius.

Schisme.

The. iii. schisme was when Damasus was bishop of Rome, wherein thei contended,

contended.not onely with voyces & wor
des:but also with violence and wepons
by reason of the ambicio of the bishops
there assembled. Other Schismes haue
sprongen in our tyme, to the greate dis
quietnes and confusion of Christian re
ligion,and destruccion of common wel-
thes, whiche I praie God maie bee re-
dressed and staied,to the honor of hym,
to the confirmacion of the faithefull, to
the subuersion of hipocrisie,to thanau-
cement of gods worde, to the mitiga-
tyng of the trouble of publike weales,
to the establishement of perpetual vni-
tee of harte,and cōtinuall peace, all dis
cencion and warre extynguished.

Schisme of a later tyme.

¶ The.iiii.Chapiter.

¶ When the first generall counsall was kepte and whiche were alowed by the fathers.

The custome of assemblyng coun-
sailes, to take deliberacion of
thynges doubtfull, or matters
serious, is of greate auncietie alwel
mōg the Hebrues, as other nacios: And
by such a maner coūsail, was Matthias
surrogated & substituted in the stede of

Coūsails.

Matthias elected by a counsell.

Iudas, into the nomber of the Apostles And by a counsaill holden at Ierusalem, the Apostles discharged the Gentiles of Moyses lawe. Cornelius was the first, as plainly appereth, that called togethe̅r any counsaill, and that was in Rome, of. vi. c. bishops, as many Priestes, with a greate multitude of deacons. In this counsaill the heresie of the Nouacianes was conuicted, and at thesame tyme satte also a counsail at Carthage, where Sainct Ciprian was bishop. Eusebius writeth also, that once in the daies of Dionisius, and likewise in the tyme of Felix, the fathers somoned another counsaill at Antioche to condemne Paule Samosatene, whiche denied the two natures of Christ, as is afore saied.

Cornelius called the first counsail.

Counsail of Cartage

Counsail of Antioche.

Fiue other counsailes were celebrated, in the reygne of Constantine the emperor, and all wer in Grece, one at Nicea a citee of Bithine, where wer gathered. ccc. xviii. bishops to confute Arrius and his secte. This was the yers of Christe. ccc. xxiiii. thesame tyme that Siluester the first was bishop

Counsail of Nicea.

of

of Rome.

The .ii. was at Constantinople, when Damasus was bishop of Rome, wherin Macedonius and Eudoxas were condempned, because they did deny the holy ghoste to be God. Counsail at Constãtinople.

The .iii. was at Ephesus, Celestyne the fyrst then occupiyng ỹ sea of Rome. There was Nestors heresie abholished that said Mari the virgin was mother of Christ a manne, but not as he was of God, and that the person of the godhed and his manhod wer .ii. sundry persons. Counsail at Ephesus.

The .iiii. was at Chalcedonie, vnder Leo the first, where Eutiches an heretike was improued: these .iiii. saincte Gregorie thought worthy to be admitted and alowed to thestalishyng of our religion. Counsaill at Calcedonie.

The .v. was solemnely kept at Bizance at the commaundement of Vigilius bishop of Rome: and in this was Theodorus reasoned with, which affirmed that Mari did beare onely a man, and not god and manne: for that cause the counsaill there, then Decreed that Counsaill at Bizãce.

Christes

Deipara. Chriſtes mother ſhould be called *Theotocos* or *Deipara* that is bearer of God, & the actes of this counſaill wer receyued by Gregory.

The.vi.counſaill, Conſtantine the iiii. at the requeſt and ſute of Agathon, called alſo at Bizãce, where. cc. biſhops cõdemned. Macarius of Antioch. This counſaill was accepted by Hadrian the firſt. That no counſaill might be legitimate, or lawfully aſſembled without the biſhoppe of Romes conſent and aſſent, was the conſtitucion and decree of Marcellus the firſt, and afterward, Julius Damaſus, and Gregorie ratified theſame.

Another counſel at Bizans.

No counſayll may bee called withoute the popes conſent.

Martine the fifth made a lawe, that euery.v. yere the Biſhop of Rome, and all Chriſtian Princes ſhould mete together, to conſult of matters concernyng our religion and Chriſtian faith. It was decreed at the counſaill of Nicene, that euery Biſhop ſhould twiſe yerely haue a Sinode or Henes generall within his Dioceſe, to correcte and reformc ſuche thynges as were out of order. But now the matter is ſo hand-

Counſails ſhould bee called euery tenthe yeare.

Henes in euery dioceſe.

led that Senes be onely Courtes to gather their Senage and prorie with a Procession, and a sermon that the halfe vnderstande not: other correccion I here of none.

¶ The.v.Chapiter.

¶ Of the first persecutors of the christen, and first martires.

CHriste which came into this worlde, & was incarnate to beare witnesse vnto the truthe, had for his true testimonie greate enuie of the Iewes, in somuche that thei persecuted hym to the vile deth of the crosse for his earnest record and reporte of the truthe: and thei did no lesse pursue the Apostles and messengers of the truthe. For whē they folowyng therample of their master, did opēly declare the worde of truth, & namely Peter did sore rebuke the wickednesse of the Iewes, in puttyng to death Christe the author of life, aduertisyng theim to repent and amende: the Iewes were so furious and woode, that first thei murthered Ste-

Christ was a wytnesse of ỹ truth.

uen

uen as the Actes of the Apostles testify, because he was a vehement witnesse of the truthe. This Steuen did two yere continually, after Christes deth, dispute with all the learned men of Alexandria Cirene, Cilicia, and Asia, and by heauenly wisedom, confounded their worldly reasons and humain lernyng. Wherfore thei were so sore vexed with heate and malice against hym, that thei violently thrust hym out of the Citee, and then cruelly stoned hym to death: thus Steuen was the firste open maintener and defender of our Christian religion Afterward, as Luke telleth, so bitter and sharpe persecucion, did brast out against the christians that were in Jerusalem, that they wer enforsed to straye abrode, and were scattered throughout all Jurie and Samarie, sauyng that the Apostles remained and soiourned stil at Jerusalē. Notwithstandyng, this persecucion was the occasion of greate furtheraunce of the Gospell, by reasō they seased not, but preached still the worde euery where, with greate increase, and augmentyng of the faithfull

Steuen disputed with al the learned mē of Jury.

Steuen is stoned to death.

Steuē first open defēdour of our faithe.

full nomber.

Emong the Heathen nacions, Nero was the first prince that persecuted our religion vniuersally: and put Peter and Paule to death, and consequētly many other innocētes wer slain cruelly. For whē of a deuilishe mynd that he had, he could not spare euen his Coūtrie, but either for displeasure of ỹ ruinous houses, whiche greued hym to behold, or els desirous to se a resemblāt of the burnyng of Troye, he sette on fire the more part of the citie of Rome, with so houge a flame, that it burned. vi. daies and. vi. nightes continually, to thimpouerishyng of many. M. rich citezens. Then to mitigate the shamefull and abhominable deede, & to stint the brute and slaunderous report, that went on hym for that flagicious facte, there were forged false witnelles, to saie the Christen men did this act, and so many simple innocentes smarted for that tirans pleasure: and to obdurate hymself in mischief, he proclamed an open persecucion against al that professed the name of Christe. Not long after.

Nero first persecuteth of al the Heathen princes.

Half Rome was burned by Nero.

Persecution doen by the Emperour.

ter Domiciane renued a freshe another affliccion of the christians, & Traianus raised the .iiii. Marcus Antonius and Lucius Aurelius Cõmodus stirred vp the. v. persecucion. Aelius Pertinax moued the. vi. Mariminus procured the. vii. Decius ỹ. viii. Valerianus the. ix. & Aurelianus caused the. x. And Diocle-

Diocletian made greatest persecution.

sianus began the xi. which was sorest, sharpest, and of longer continuance thẽ any of al the rest: in suche sort that scripture bokes wer burned, and churches plucked doune, christẽ magistrates that did beare any office, wer deposed, soldiors wer enforsed to deny their faithe, or els forgoo their goodes, and forbeare their lifes, by a generall Proclamacion. Neither wer the thre cruel tiran-

Marencius.

nes. Marencius. Licinius, & Marimianus behind with their partes, but wer as busie as the best, to procure trouble to the christian people.

Constantinus fyrste stayed the Christen fayth.

Constantinus borne in England thẽ called Britaine, was the first christian Emperor, that auaunced and defended the causes of our religion, and preserued christian menne in peace and quiet-

nesse.

etnesse. In al these persecucions, many did suffer Martirdome, as diuerse histories reto3d, but Steuen was first martire of the new Testament. Fo3 Jhon Baptist died afo3e the consummacion of the old law. After this example many other ensued, and sustained like crosses fo3 the truth sake, whiche all nowe reigne with god, to whom a lone be all glo3y, hono3, and p3aise, wo3lde without ende. Soberit.

Stephen was fy3st morty3e.

¶ Thende of the ab3idgement of the viii. and last boke of *Polidore Vergile*.

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riders streate, neare to
the Quenes
Wardzop.



